MASSACRES OF CHRISTIANS BY HEATHEN CHINESE

AND HORRORS OF THE BOXERS

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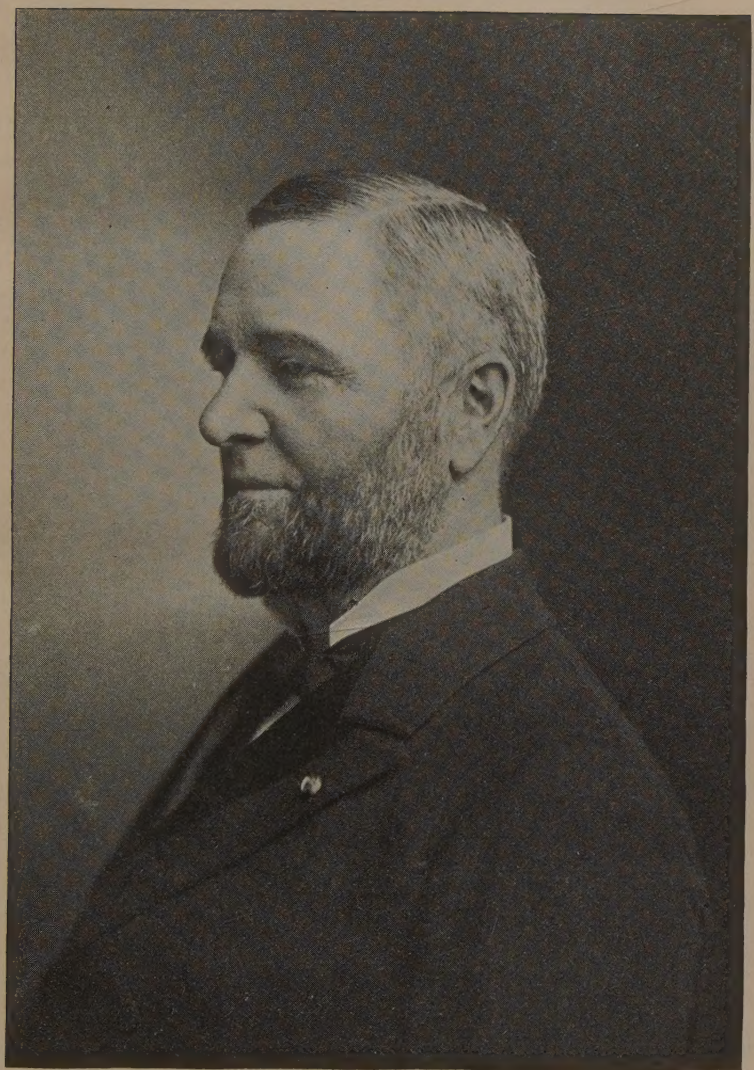
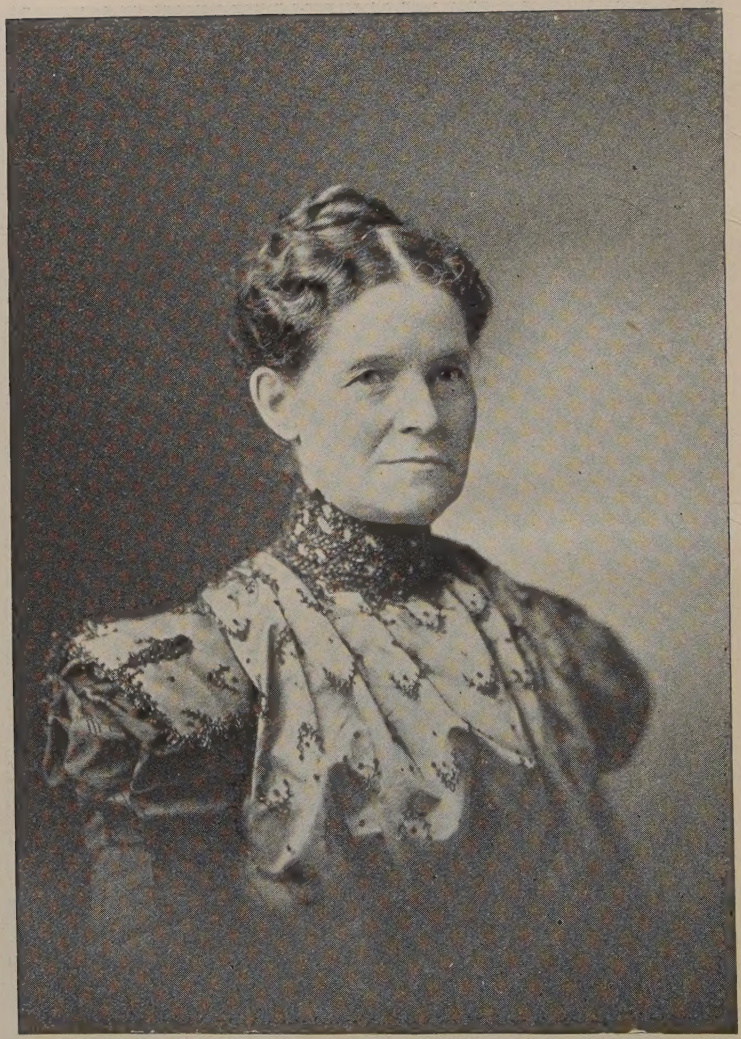


EDWIN H. CONGER
UNITED STATES MINISTER TO CHINA



MRS. EDWIN H. CONGER

WIFE OF UNITED STATES MINISTER TO CHINA

MASSACRES OF CHRISTIANS

BY HEATHEN CHINESE

AND

HORRORS OF THE BOXERS

CONTAINING A

COMPLETE HISTORY OF THE BOXERS; THE TAI-PING INSURRECTION AND MASSACRES OF THE FOREIGN MINISTERS; MANNERS, CUSTOMS AND PECULIARITIES OF THE CHINESE;

ORIENTAL SPLENDORS; SUPERSTITIONS; SECRET SOCIETIES; THE OPIUM HABIT; IDOL WORSHIP; INDUSTRIES; GREAT CITIES; NATURAL SCENERY, ETC., ETC.

By HAROLD IRWIN CLEVELAND,
Of the Editorial Staff of Chicago Times-Herald.

THIS GREAT WORK CONTAINS FULL ACCOUNTS OF RECENT ATROCITIES IN CHINA, BY SUCH EMINENT MISSIONARIES AS BISHOP THOBURN, BISHOP ANZER, MISS ANNA D. GLOSS, SUPERINTENDENT OF CHRISTIAN HOSPITALS IN PEKIN, CALVIN H. MILLS, OF SHAN-TUNG, CHINA, AND MANY OTHERS.

Profusely Illustrated with Scenes in China and all objects of interest in that Wonderful Country.

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PREFACE.

THE hand of change is upon China. There are many of the Western world who wish that diplomats and generals, as well as foreign commercial corporations would so shape their courses that this change might come without slaughter, without the horrors of war, by peaceful means, slow and kindly patience with an ancient race. Perhaps this may yet be, but it seems doubtful for these, if not for other reasons.

Taking the "opium war" of England in 1840 as the initial point for the troubles which have led to the present uprising, the history of China becomes that of the struggles of four factors to either control the government of the Empire or dismember it—Russia, continental Europe, England, and all Chinese opposed to the Manchu dynasty. So far the impression these have made upon the Empire proper may be compared to the bite of a mosquito upon the hide of an elephant. The Chinaman does not trust the white man. He will hobnob with him, trade with him, bow to him, make him presents, give him concessions on paper, apparently yield for the time being, but trust he will not. He will tell you that by all history he has no reason for trusting foreigners.

Following the opening of the first treaty ports came the necessity for quick means of communication throughout the Empire. This led to the building of railways. Some China undertook herself. Others Belgian and German financial syndicates secured concessions for. Work on these last lines has been going on for many years. The engineers were instructed to lay out their lines on as absolutely straight courses as possible. Cemeteries, private property, temples were not to hinder them. The Belgians in 1897 and 1898 were particularly brutal in following these instructions. The evidence is ample that they built without the

slightest regard for the private property rights of the masses of the Chinese people.

Where a road might have been turned aside to avoid a tomb, a cemetery or a temple (with little trouble to the engineer) they ruthlessly built straight ahead. The people protested without avail. Meanwhile Russia was apprised that Germany, England and France, eager to secure coming Oriental trade, were about to seize large tracts of sea coast territory and ports. So Russia took for herself, then followed England and Germany and France. They did this under cover of thin treaties which permitted them to remain where they had squatted, for but a short period of time, but they intended to stay forever. The violating of the commonest sanctities and rites of the people continued.

Distrust, suspicion, intrigue are masters in the Eastern world. The secret societies of the Empire each watch for some new opening for the expulsion of the whites who have disturbed the traditional peace of the nation. The Manchu dynasty is threatened on all sides by the legitimate Chinese aspirants to the throne. Germany and England are distrustful of every move made by Russia. France is waiting. Only the United States is disinterested.

An edict from the throne of China said of the late uprising:

"The present conflict between China and the foreign powers had its origin in the long standing antagonism between the people and the Christian missions. The subsequent fall of the Taku forts precipitated the meeting of force with force."

The Boxers' outbreak does not, to the wisest and best informed men, appear to mean the dismemberment of China; rather it is but one of the unmistakable signs of the time that the long age of sleep and of isolation from the outside world, is ended. The Yellow Man is to come into direct contact with the White Man and the fitter will survive. Which will survive?

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China No Longer Sleeps.

Christianity Challenged by Buddhism—Meaning of the Awakening of China—Opinion of the Famous Bishop Thoburn—Christ's Doctrines Confronted by Oriental Faiths—Miss Patterson's Letter—Testimony of World-Famous Missionaries—Bishop Anzer Sounds a Note of Warning—The Yellow Man's Portentious Strength—His Power for Evil and for Good.

CHINA is a world nation. She may no longer sleep by the waters of the Yellow Sea, while Europe and America progress. If it were the destiny of China for 4,000 years to dwell within herself, recognizing no outside influence, that destiny has now been changed by the series of events commencing with the English "opium war" of 1840, and ending with the massacres at Pekin and Tien-Tsin during the summer of 1900. The first indication at hand as to China's turning her face to the West and becoming an active nation is in the challenge given Christianity by Buddhism. Not until China has recognized the power of Western civilization can she take her place among the great Powers.

Buddhism, which has given so many foundation stones to Christianity, is mysticism and mental slavery as practiced by the Chinese. It can no more adapt itself to the rushing, active life of the Western world than can Christianity shape itself to the passive resistance of the Oriental world. More than four centuries of Christian proselyting in China has resulted in the conversion of scarcely 2,000,000 Chinamen to the Christian faith.

Palpably there is a mistake somewhere. Granted that the Christian religion in itself is the one best adapted to the spiritual needs of progressive people, then the mistake must be charged to the representatives of the nations of the Western powers who have had dealings with China for centuries past. And in this lies the truth. With the exception of a few men like Sir Robert Hart, "Chinese" Gordon and Minister Conger, foreign representatives

STREET SCENE IN PEKIN, CHINA.

have presented their worst side to the Chinamen, with the result that the Chinese mind, now preparing for new changes, has come to regard the white man as a "foreign devil," one who can neither be trusted nor loved. On the other hand the Chinaman has given the white man and the white man's diplomats extraordinary lessons in mental duplicity and physical cruelty. The situation calls for the exercise of remarkable qualities of justice, of mercy, of sound judgment on the part of the rulers of the Caucasian races. The faiths of Confucius, of Buddha, of Lao-Tze are not to be shattered with sledge hammer blows. Reason must meet fanaticism, and Christian example and precept confront ignorance.

THE DESTINY OF CHINA.

Whether partitioned by the foreign powers or a new dynasty established, or taken over by Russia, the Chinese race is about to be precipitated into the whirlpool of Western competition for existence. This is the real meaning of the awakening of China. More than 400,000,000 people are to come into contact with Germans, Frenchmen, Englishmen, Americans and Russians, and learn from them a new law of life. Tremendous resistance will accompany the taking of the lesson, but the end is inevitable. The Chinaman is becoming a world's citizen. Even if he would, he can no longer prevent this, and it is utterly impossible that the Western world should shut the gateways which its diplomacy and its cannon have finally opened. The words of Bishop Thoburn, of Asia, and representative of the Methodist Episcopal Church in China, seem almost prophetic. Bishop Thoburn has been stopping at Lake Bluff, near Chicago, Illinois. He has just returned from China. This is his statement:

"I have no doubt whatever that both the English and American idea of maintaining what is called the 'integrity of the Chinese Empire,' is utterly hopeless. A year ago, when a similar question was put to me, I replied that the proposal to preserve the integrity of the Chinese Empire was like that of trying to preserve the integrity of an iceberg, floating under a blazing sun, into the warm waters of the southern sea. The events of the past few weeks

abundantly justify the opinions I had formed and then stated. If this policy is continued by the English-speaking nations, other countries will gradually absorb the Empire. This would be a fate which both the Chinese and the English-speaking peoples would deplore for centuries to come.

AMERICA FACE TO FACE WITH CHINA.

"I think Providence indicates somewhat clearly our duty in the immediate present. As to the future, we can only trust to the development of events for further guidance. Without any planning, or seeking, we have been placed in possession of the strongest naval position in the immediate vicinity of China. We are destined, in the early future, unless we blindly refuse to accept an opportunity which Providence manifestly is offering us, to become the strongest naval power in the Pacific. Nearly forty years ago a brilliant Scotch writer published an article in which he pointed out that the Pacific ocean was destined to become a great American lake. Our country lies face to face opposite China. We ought to maintain not only a strong position, but the leading position in that part of the world.

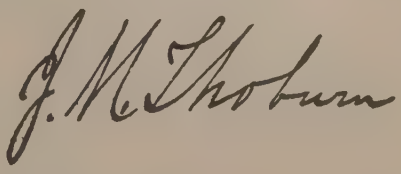
"While face to face with momentous issues, now at stake in China, it seems to me that it is solemn trifling to manufacture political catch-words like expansionist or anti-expansionist. I believe in God, and of course believe in what is popularly called 'Providence,' which in fact is another word for God. I believe with the first Christian missionary mentioned in history, that when God made all nations of men on the face of the earth, he 'fixed the bounds of their habitation.' There was a time when the Spaniards owned Florida and California, and when the French owned the Mississippi valley and Canada. God had given those nations responsibilities for which, on trial, they were not found fitted, and I believe as fully that it was God who placed their territory in the hands of the United States and Great Britain, as that in the earlier age he gave Judea to the Hebrews. I believe that God, overruling the evil purposes of men, gave the United States possession of the Philippine Islands. I believe that God has purposes concerning

MUSTER OF TROOPS OF THE ALLIED POWERS AT THE BRITISH LEGATION, PEKIN

BOMBARDMENT OF THE TAKU FORTS BY THE COMBINED FLEETS

THE CHINESE OPENED FIRE UNEXPECTEDLY ON THE FOREIGN SHIPS WHICH SOON SILENCED THEIR BATTERIES

China which cannot be thwarted by all the scheming politicians in this world, and that in connection with these purposes a great responsibility will devolve upon the American people. Just what our government should do in detail, perhaps no one can now state, but one thing should be stated so clearly that no intelligent person in the world can misunderstand it, and that is, that in determining the final political status of the Chinese Empire, nothing shall be done without the approval of the American government."



THE BOXERS ARE SCHOLARS.

Bishop Anzer, Catholic bishop of South Shantung and a mandarin of the second class in China, now visiting in Modeling, one of Vienna's suburbs, was asked if he believed the present troubles would result in the partition of China, he said:

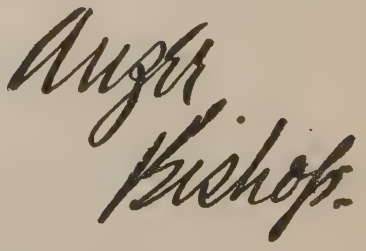
"No; for that is a vast problem for the solution of which the powers engaged would need to have immense forces there. It will, therefore, be to the powers' interest to avoid complete overthrow of the Empire; and as for controlling the present outbreak against the Christians and Europeans, that can be accomplished with the forces at hand, provided the powers act in unity."

Bishop Anzer had much to say of the Boxers and their organization. "I know them from personal experience, for it is undoubtedly they who, three years ago, murdered two of my missionaries and thus caused Germany's interference and final seizure of Kiaochou. The statement frequently made in the papers that the Boxers are composed of the rabble of the nation is incorrect. There are doubtless lawless individuals among them, but I know that the best classes in China are also represented, including scholars, mandarins and high officials. I have met Chan, who is the chief of the sect, and he is a scholar. He declares that the members of the ruling house, being Manchurians, are foreigners and must be

driven out. The movement, therefore, is really against the dynasty itself. The Empress is therefore deceived if she believes the Boxers' hatred is directed against the foreigners alone."

"You don't place much faith in the Empress' edict against the Boxers?" he was asked.

"That is mere pretense," was the reply. "The Boxers were formed first to prevent the Japanese from gaining control of China at the time of the China-Japanese war and also to exterminate the bandits. Their purpose was, therefore, patriotic, but the sect soon began murdering Europeans. I made complaint at Pekin and the government sent General Ju to fight them—the same general who was the secret founder and protector of the sect. He reported that the Boxers had ceased to exist and was made vice-regent of Shantung province. We protested to the government because of this appointment, and General Ju was recalled and given a higher position. Chinese officials near my mission told me that they would like to protect us, but had received secret orders from Pekin to leave the Boxers alone. Some nine months ago I went to Pekin to demand redress for damages done my mission by the Boxers. There I saw Li Hung Chang, whom I know well, but who was then no longer in office. He advised me to lay my complaint before the Tsung-li Yamen, but only when Prince Ching was presiding."



ANTICIPATING THE MASSACRE.

Miss Francis R. Patterson, Congregational missionary at Tien-Tsin, wrote on May 29th, 1900, the following anticipatory letter of the great Boxer massacre. Miss Patterson is well known in Illinois, Iowa and Nebraska, as well as in New York, as an earnest worker for Christianity in China. Her letter says:

"Last night was the night set for an attack on this settlement. You know the Chinese always announce such things in advance, or threaten them. They've set about ten or twenty such dates in the one and one-half years I've been here. The volunteers and the English marine guard were on duty all last night. A bicycle patrol kept watch all over the settlement, so that the alarm could be given in time if anything happened.

"The general opinion is that we are comparatively safe here; that the Boxers will talk a good deal, but dare not attack so large a foreign community. You see we are quite a good-sized city by ourselves. There are trained companies of English and German volunteers, besides the English and French marine guards. Besides that there is not a man in the city who is not armed.

GREAT FEAR OF FIREARMS.

"As a rule the Chinese are very much afraid of firearms. No one expected the Boxers to come last night, but the community believes in taking all precautions to avoid a surprise.

"It was arranged last evening that all the private gates between the compounds should be opened in case of attack, so that all the American and English missionaries could go right through by Victoria road to the English consulate or to Gordon Hall.

"By using the private gates from compound to compound we could get through quickly without going out on the Chinese road at all. The English consulate or Gordon Hall are chosen because the American consulate is too far away and in too exposed a condition.

"They say they have plenty of large guns here and each gun would command a road. Moreover, the highest Russian official has sent to Port Arthur for Russian troops.

"The American consul has just been here to say that fifty American soldiers are coming up on the noon train from the Newark, the admiral's ship. It is possible that they may be quartered in our compound in the empty Aiken house. Three cheers for the red, white and blue! Won't it be glorious to see the Stars and Stripes?"

Francis R. Patterson.

CHINESE LACK GREAT LEADERS.

Dr. Anna D. Gloss of Pekin, China, daughter of Mary D. Gloss of Evanston, Illinois, in recent letters to her mother, throws some light on the trouble in China. Dr. Gloss is superintendent of the Methodist hospital in Pekin and has a flourishing practice among the Chinese nobility. One of her patients was one of the wives of Li Hung Chang before his removal from Pekin two or three years ago. In a letter written in May and received July 15th, 1900, Dr. Gloss says:

"The Boxers are placarding the walls of our compound with inflammatory threats, and our hospital for the first time at this season of the year is without patients, although I have as many outside patients and applicants at the dispensary as ever. Dr. F. E. Clark, of Christian Endeavor fame, and his good wife took supper with us recently. It seems as if there never were so many tourists as this year. Perhaps they fear there will soon be no Pekin and they had better see it while they can. This year there has been so little rain the farmers have been unable to work their land and we have been dreading what next year might bring of pestilence and famine. To-day, however, the long-looked-for rain has come."

In another letter Dr. Gloss wrote:

"As to coming home because of the political troubles of this poor country, if we were of your mind we would all have run away long ago. It is true that affairs are in a frightful state. The old Empress Dowager seems possessed to do everything possible to bring on a rebellion, but the Chinese are long-suffering, suspicious of each other and very sadly lacking in great leaders. They may endure things indefinitely. One day the old lady puts forth an order forbidding officials to read progressive newspapers. The principal publication of that sort is Japanese, and refused to be closed out, so nothing could be done about it. Another day she imprisons five promising young men of the literary class for no one knows what.

"Still another day brings forth the command to disinter the bones of Kang-yu-Weis' ancestors for five generations and throw

them to the dogs. The teacher tells me this morning that the teacher of Kwang Su, the deposed Emperor, is to be killed for no crime whatever, except perhaps for being too good a man. The official in charge of the telegraph in Shanghai is to be killed because he signed his name to a petition from the people of some southern islands and Chinese abroad asking the Empress Dowager to reinstate Kwang Su. The ministers saw Kwang Su when they went to the palace for the audience and reported that he looked almost imbecile, having lost what little mind he had as well as strength of body in the troubles of the past year."

Arnold. Ellis

CHINESE CHRISTIANS TRY TO DO RIGHT.

Calvin Henry Mills, who was born in the Pekin country of American parents and who is known in all parts of the United States as a student of the Chinese character contributes the following interesting analysis of the Chinaman and his opinion on the future of the Empire. Mr. Mills' judgment on the subject is doubly valuable since he is connected with one of the foremost of Chinese Sunday-schools in the United States. He says:

"The Chinese Christians have been made all that they are by Christianity. Its ideals work on the hearts of all alike. They are much like the Christians of any other nation, who are human and have their failings, but try to do right. Because there are some bad Chinamen, it should not be said that there are none who are good. The average Chinaman is of good character and honest. As there are good Chinamen and bad Chinamen, in the present trouble, I do not think we should get the idea in this country that the hatred of foreigners is racial any more than we should say the feeling of any certain class here is universal.

"The saying that the only good Indian is a dead Indian has never appealed to me, nor do I think it should be applied to John Chinaman. With their churches, schools, free hospitals and dispensaries, missionaries have always been the best friends of the

Chinese from the beginning of things—ever since the time of Francis Xavier. When I say missionaries, I mean all, regardless of denominational distinction. While they do their utmost to convert the Chinese to Christianity, they do not have the ruthless disregard and contempt for Chinese traditions and peculiarities under which the average foreigners going to China for business purposes act.

DESECRATION OF CHINESE GRAVEYARDS.

"There are a good many causes both from within and without, which have brought about this crisis. As instances from without, I would say that the pushing forward of the Siberian Railroad by the Russians where Chinese graveyards have been molested and sharp bargains struck in regard to concessions, the continual encroachments, and the seizing of territory by other powers on all pretences have been largely instrumental. No greater hurt can be done a Chinaman than to outrage his dead. I remember an instance when my father was digging a well on his premises and in sinking it in a certain part of his compound encountered serious objections on the part of one of his Chinese neighbors, who said that the excavation would interfere with the fluids, which Confucians consider connect the living and the dead world, thus disturbing the rest of his ancestors, whose tombs were near by. My father disagreed with the view taken and would like to have imparted to him the better belief in Christianity, but respected his feelings in the matter and did not deride him or act contrary to his wishes.

"At the seaports also, where great attempts have been made to get hold of China's commerce, foreign merchants, by their greed, in many cases have caused a feeling of unrest. While I do not wish to hold a brief for the Boxers, believing as I do, that all marauders should be justly punished, it should be borne in mind, however, that in the recent uprising all foreigners look alike to the Chinese. Most of the Society of the Long Knife are influenced by mischief makers and know little of white men, coming as they do, from remote districts. They know not whether a white man is good or bad; whether he is in China to preach, or to poach. All

they feel is the sting of having been deprived in some cases of property and in others of being reviled and ill-treated by the hoodlum white class. Who knows also whether the worm has not turned in retaliation at the exclusion of the Chinese from this country?

I think China can be Christianized. It may take a long time, but, while there are great obstacles in the way, I think they can be overcome. There is the natural Chinese conservatism and the fact that they have already an established form of religion and ethics, of which they are very proud. Notwithstanding these conditions, of late there have averaged about 10,000 conversions of all forms of Christianity yearly. The great test of a substantial change of heart lies in the way converts stand persecution.

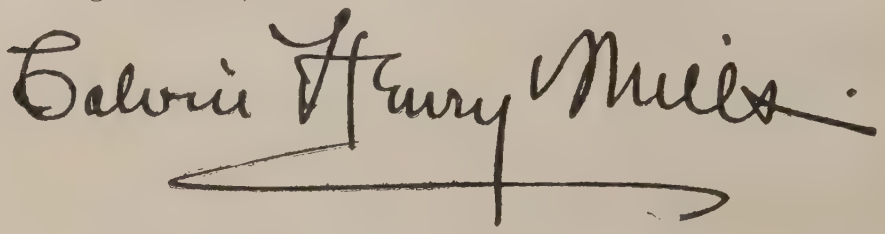
LITTLE MISSIONS AND NATIVE PREACHERS.

In a great many cases in the interior little missions have been established, which a white man reaches perhaps twice a year and where they are visited by native evangelists perhaps no more often than once monthly. There the Chinese converts, isolated as they are, have every opportunity to renounce a new belief under persecution, especially when it grows as violent as it has in the late uprising. Yet even in these remote places they stand firmly for their belief in Christianity.

I hope that the present uprising will not lead to the partition of China. I think that the United States and England will both lend as much pressure as they can to keep China intact. An unselfish policy, which those, who have the country's best interests at heart, think the best is: The removal of evil rules; the establishment of a government which will protect foreign interests, missionaries and native Christians; the practice of the Golden Rule by other nations, and the saving of China for the Chinese under the direction of the allies.

If the Chinese could be positively certain that the powers were acting on this plan, in good faith, it would not be necessary for Christendom to keep standing armies in the Orient, and the spectacle of the great nations quarreling for ages over the division of

the Empire would be averted. There are plenty of just and capable men in China who would give a good government, and the Emperor, if he were let alone, would be very glad to do all he could to establish an honest administration. He was in favor of reforms until his hands were tied and he was compelled, by the intrigues of the foreign element, to banish reformers from Pekin.



CHARACTER OF THE EMPRESS.

J. M. Mussen, an eminent counsellor of Canada, residing at Cayuga, and just returned from three years of life in Shanghai, speaks intelligently of the Chinese situation in these words:

"I have spent most of my time in Shanghai and have not been up country since last autumn, before the trouble came, but I have known for some time that it was brewing. The anti-foreign element has been in the majority and has only been awaiting a good excuse to break out and clear the country of foreigners and their reforms. The Boxers are an ignorant set of people and started their uprising because of the dissatisfaction that they felt toward the existing state of things. Their movement, while it was original, was quickly taken up and fostered by the anti-foreign element of the government, who saw in it a chance to do what they did not dare to attempt openly. Therefore they allowed the Boxers to go on with their outrages, encouraging them and financing them secretly, while they outwardly made a bluff at stopping them.

"The Empress Dowager is absolutely in control, and if she succeeds in keeping the young son of Prince Tuan upon the throne, she will remain in control for many years yet, providing the powers do not partition China. She is a woman without scruples, is against the foreigners and reform and cares for nothing but to extort money from the viceroys.

COMMEMORATIVE ARCH NEAR PEKIN, CHINA

SNAKE OR RAIN TEMPLE, TIEN-TSIN, CHINA

She is supremely selfish and knows that if the foreigners are driven out that she will remain in control and can go on with her extortions. When she is in need of money she sends for a viceroy and makes him divide with her. He is not allowed to leave the palace until he does so.

"There are only two viceroys in China of whom the Empress is afraid, Liu of the province of Ngan-hoe and Yuan of the province of Kiang-su. Both are immensely popular in their provinces as well as elsewhere in the Empire, and are decidedly pro-foreign in their tendencies. Both received orders from the Tsung-li-yamen to murder all the foreigners in their respective provinces and both sent word that they would commit suicide before they would obey the order. They are too powerful to be molested, and therefore the foreigners in their provinces feel safe.

"Li Hung Chang is a shrewd, unscrupulous, money-grabbing old schemer, without a particle of honor or patriotism. He does not care what becomes of the country so long as he can make something out of it. It is common knowledge that he sold out to the Russians in 1898, when they acquired Port Arthur. He is said to have received 1,000,000 taels, or about $700,000 for the job, and I've no doubt but what he will sell out to the Russians again this time if he has the chance. The foreigners in China have not the slightest confidence in him.

"The power that all China fears most is Russia. When a Russian official goes to visit a Mandarin he goes in state, mounted, and with a detachment of Cossacks as body guard. The Chinese like show; it makes them respect one, and when this Russian official descends upon a Mandarin's house they all kow-tow to him, but they have no respect nor fear for the British or American official, who arrives on his visits of state with only a few chair bearers as escort.

"I think that Russia is the only power that is anxious to partition China. She wants territory. England, America and the other powers simply want trade."

Jill. Musser.

The Reverend J. Martin Brown, formerly a resident of Denver, and now engaged in educational and other work in west China, returned to this country in June, 1900, just before the outbreak of the Boxers became serious. Reverend Mr. Brown writes entertainingly and authoritatively of mission work in the districts in China with which he is familiar. The following is from his pen:

ROMAN CATHOLICS SUFFER MUCH.

"The uprising led by U-mon-tse which began over a year ago had practically subsided when I left China. This uprising was in the Chung-king country and while it lasted led to the killing of a number of foreigners and a great many native Christians. The uprising was only one of the many which have taken place in China during the last forty years against the presence of foreigners. The unconverted Chinaman is yet unable to distinguish between a Christian white man who means him well and a commercial agent who is not so scrupulous in his treatment of him. It is a singular fact that in most of these uprisings, so far the Protestant Christians have suffered far less than the Roman Catholic Christians. A great many Protestant Christians were robbed of their property, but only a few lost their lives. Many Roman Catholic Christians were killed and at one time there were nearly 11,000 refugees of that faith who were being fed from mission funds. The Chinaman may be able to explain it. I am not.

"I do not believe if the mass of the Chinese people were free from bad political leaders that they would ever rise against the foreign ministers of all faiths who are working in their country. They have a great many bad and prejudiced leaders. These frequently incite them to rebellion, not only against the missionaries but also against their own government.

"Yet the more intelligent class of Chinese are already perceiving that they work their own country greater harm in these uprisings than they do the foreigners. A little patience on the part of the white man, a little more preaching of the words of Christ, a little less commercial spirit displayed on the part of those who have business enterprises in the Empire, and there will be no more mas-

sacres. The general character of the missionaries in China of all churches is high.

"From my own experience, I can say that those I have met do not mingle in affairs of state and do not attempt to form political connection. They strive to teach the native the English language. They strive to secure for the native women more humane treatment. They open medical schools and practice medicine, they care for the halt, the lame, the sick and the blind and this at the expense of their churches. They have alleviated an enormous amount of suffering in the Empire. Their work in many instances has been heroic.

WILLING ENOUGH TO CHEAT THE NATIVES.

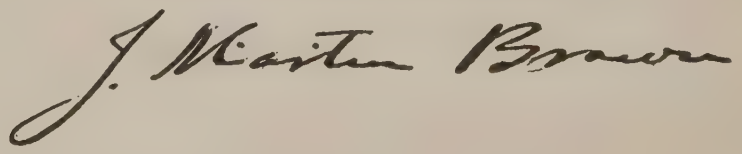
"I cannot say so much for the commercial interests of England and Germany which are now extensively represented there. The class of commercial agents sent there contains a few able men, but there are a larger number of those who believe that it is lawful to cheat the native and to desecrate those things which are most sacred to him. This line of conduct has had more to do with the Boxer uprising than any of the work of the missionaries. A Chinaman believes if the Christian religion can make one white man good, that all white men ought to be good. When he finds that one white Christian is good and that five so-called white Christians are not good, he condemns not only the religion but all white men.

"The stories are strange that the Chinese trouble-makers spread in order to make trouble between the natives and the whites. A year ago there were everywhere, in the district I was in, stories of foreigners stealing and eating children. These stories were of the same kind which produced riots in neighboring provinces. They indicate a concerted effort on the part of political leaders to stir up trouble. It is impossible to criticise the average Chinaman for believing these stories. A great majority of the white men with whom he comes in contact have done sufficient against him to make him believe that they do eat children.

"I do not believe that the Empire will be partitioned. No continental power can afford to have that experiment started. If

it is attempted, it will lead to a gigantic war between all the first nations in Europe, and which the United States will have hard work to avoid getting into. Of all the white nationalities the American is the most respected in China, probably because his name is less connected with the evils which contact with the foreigners has brought upon the nation. Russia exercises a tremendous power over the present dynasty.

"If the Empire is to be partitioned, Russia will sacrifice every soldier that she has before she will relinquish her practical control of the northern half of China. But I think she is powerful enough to prevent partition and to in the end secure a joint protectorate over the Empire, in which she calculates she and the United States will have the most to say. She is not only friendly to the United States through tradition, but because a tacit alliance with this country would enable her to hold at bay England and Germany, and to throw France overboard at any time she desired."



ORIENT AND OCCIDENT AT ODDS.

Richard W. Hazlitt, resident of St. Louis for a number of years and during the last five years engaged in colporteur work and traveling in China, having Canton as his headquarters, writes intelligently of China as he views that Empire's condition at the present time. He says:

"It never will be possible for the Chinaman and Western man to be wholly harmonious in thought. I do not mean to intimate by this that many Chinamen do not desire cordial relations with the West. They do seek this. But there is a blood difference between the Asiatic and the Western spirit, which I do not think can ever be overcome. China cannot be partitioned nor swept off the face of the earth. The best that can be hoped for is that amicable terms may be arranged between her and the Western powers

and she brought into contact with the best of Western civilization. If this is accomplished, a new civilization adapted to Asiatic conditions will arise in China and remove the superstition and ignorance that exists to-day. It is not best for China that the present Manchu dynasty should remain longer in control. I think if a native Chinaman of good blood and one who was satisfactory to all the Chinese, could be elevated to the throne that the relations with foreign powers would be materially improved.

OLD AND OUT OF DATE.

"The Manchu dynasty unquestionably stands for retrogression. It clings to the civilization of the fifteenth and sixteenth centuries and those that preceded. It is anti-white to the point of savagery. On the contrary I know of a great many educated Chinamen who are not anti-white, who, while they do not bear the Christian religion great reverence, at the same time respect it as the worship of the white man, and are willing that it should have its place in China so long as it does not provoke the people to outbreaks. Buddhism has been the religion of the nation for so many centuries that any effort to rudely displace it immediately would lead to war the end of which could not be predicted.

"The insurrections which are now attracting so much attention in Pechili and Shantung have really been in progress for the last fifty years. They have never wholly died out since 1840 and will not so long as the present political leaders continue in power at Pekin. I have great faith in the ability of the native Chinaman to govern himself if he was educated. Education, the Western world can well afford to give him because, unless he is exterminated, he is going to be in the next hundred years a tremendous factor in the labor and commercial world.

"There is not a field of labor in which the educated Chinaman can enter in competition with the ordinarily educated white man, but what he is, if not a better, as good a workman, and far less expensive. He can live on what would starve a white man—not only live but be happy and contented and save money. Few Chinamen who are educated as artisans have any desire to remain on wages.

Their ambition is to become employers or capitalists and it is surprising how many already exist as such in the Empire. The demand for English-written books in China has increased fifty per cent. in the last five years, an indication of the trend of the intelligent Chinese mind."

The testimony of these eight authorities indicate not only the wide division in Western opinion as to the character of the Chinaman and the needs of the Empire, but vividly portrays the varying sentiments of men of the Western world as to what the Empire needs most. Truly, indeed, has Miss Scidmore said:

"It is a land of contradictions, puzzles, mysteries and enigmas."

The chapter may well end with this further quotation from her pen:

"No Occidental ever saw within or understood the working of the Yellow brain which starts from and arrives at a different point by reverse and inverse processes. We can neither feel nor comprehend. There is little sympathy, no kinship nor common feeling, and never affection possible, between the Anglo-Saxon and the Chinese. China is very old, very tired, sick! It craves rest and peace—anything for peace."

CHAPTER II.

General Survey of the Empire.

China's Surface Much Greater than Britains—Many Thousands of Years of Antiquity Claimed—Density of Population Greatest Known—Labor Cheapest in the World—Perceptive Qualities Remarkably Acute—Passive Resistance, the Law of the Nation—Moral Standard Peculiar—Love of Wealth a Marked Quality—Material Comforts Never Despised.

THE surface area of the Chinese Empire is several times greater than that of Great Britain. The coast line exceeds 2,500 miles and the land frontier 4,400 miles. The best authority obtainable gives the total area of the Empire as 4,567,000 square miles. The two great mountain ranges are the Thsin-Ting or Blue Mountains and the Ning-Ling chain. The area drained by a single river of China—the great Yang-tse-Kiang River—is 750,000 square miles.

China claims for herself an antiquity of 2,271,256 years. Pan-Ku, the first man, chiseled himself out of chaos. It matters little whether his appearance on earth was a thousand centuries ago or just preceding the reign of Fuh-he, 2582 B. C., or of Yao. 2356 B. C. age, the weight of thousands of decades of history, of customs which were not new when Christ was born, are upon China and her people. They and their manners, their position as the Yellow race, can only be truthfully understood by thorough appreciation of the fact that, while the history of the white race, in truth, commences with the birth of Christ 1,900 years ago, China at that time was at least 2,000 years old.

EPOCHS OF MAN.

Philosophers given to speculate divide all time that has been or is to be into three epochs. The first of these epochs is that of the domination of the Yellow Man dating from the beginning of all things to the inauguration of the Christian era. The second epoch is that of the white man, having its beginning with Christ and, according to the philosophers, ending about the coming year 3,000 A. D., or 1,100 years from now. Then, according to some, is

to come the epoch of the black man, which will last 2,000 years or more, after which intermarriage will have so blended all races that there will come as the final ruler of the earth, in the dawn of the millenium, a composite, neither yellow, white nor black, but forever holding in one hand the olive branch of peace and in the other the torch of knowledge.

ALL FOREIGNERS REGARDED AS INTRUDERS.

The Chinaman takes no stock in this dream. Make no mistake about it that he concedes in any manner, form or shape that the white man is to dominate the Chinese Empire, let alone the world. His history and his religion teach him that he is the chosen of all people, and that the white man is but an intruder who eventually must be exterminated. Nothing received in his education, in his contact with the wit, wisdom and power of the empire, has ever taught him otherwise. He is as surely a product of his own type of civilization as the Englishman is of that which has prevailed in the British Isles since the Romans departed. The same natural laws which have evolved a Joseph Chamberlain in England, an Emperor William in Germany, a Crispi in Italy, a Kruger in the Transvaal, have produced a Li Hung Chang in China, have placed back of him an intellectual class with great wealth and power, and has for the foundation of all this millions upon millions of coolies or peasants. It is a mistake to approach the history of China on any other supposition than that the Chinaman has reached his position in the world as an individual or a part of an empire by any other than the same laws which in a different climate, under different physical conditions, have produced the people of the United States or those of any other part of the world. In studying the Chinese question never assume that the Chinaman has not a legitimate right and place on earth. One may not admire or respect him. That is individual opinion. His right to justice is indisputable. The following table gives the population of the most important province of China and their area in square miles, showing also the density of population in China—the greatest known to any nation in the world:

PROVINCE.	AREA SQ. MILES.	POPULATION.	POPULATION PER SQ. MILE.
Pechili	57,200	36,880,000	640
Shantung	53,700	29,600,000	550
Ho-nan	67,000	29,000,000	430
Kiang-su	40,000	39,600,000	990
Nanwhei	54,000	36,500,000	670
Fokien	46,000	23,000,000	500
Hupeh	70,000	28,500,000	400

The divisions of the Chinese Empire and their area in square miles with population according to the latest estimates are:

	AREA SQ. MILES.	POPULATION.
China proper	1,556,000	375,000,000
Corea	115,000	8,000,000
Manchuria	380,000	12,000,000
Mongolia	1,350,000	4,000,000
Tibet	650,000	6,000,000
Kuku-nor and Tsaidam	120,000	150,000
Kashgaria	250,000	1,000,000
Zungaria	120,000	300,000
Kulja	26,000	150,000
Total	4,567,000	406,600,000

The estimate of the population of China according to the races there is:

RACES.	POPULATION.	RACES.	POPULALION.
Chinese proper	360,000,000	Tanguts, etc.	250,000
Si-ian, Mantze	20,000,000	Kashgarians	750,000
Coreans	8,000,000	Kirghiz	30,000
Manchus	8,000,000	Solons, Dungans, etc.	60,000
Tibetans	5,500,000	Europeans	15,000
Mongolians	4,000,000		

LARGEST PROVINCE IN CHINA.

The province in China having the largest population is that of Kiang-su. Its population is nearly 40,000,000. There are eighteen provinces in the Empire proper. The next largest province to Kiang-su is Pechili, with a population of nearly 37,000,000. The titles of the eighteen provinces and their areas are:

TITLE.	AREA.	TITLE.	AREA.
Pechili	57,260	Hu-nan	83,200
Shantung	53,762	Shen-si	81,192
Shan-si	65,949	Kan-su	259,520
Ho-nan	66,913	Se-shuen	184,997
Kiang-su	40,138	Kwang-tung	90,219
Nganwhei	53,980	Kwang-si	81,200
Kiang-su	68,875	Yunnan	122,524
Fokien	45,747	Kweichew	64,554
Che-kiang	35,659	Island of Hainan	14,500
Hupeh	69,459		

The area of China proper is 1,556,000 square miles.

In 1711 the population of China proper was estimated at 28,600,000. In 1753 the estimate was advanced to 103,000,000. In 1792 it was placed at 307,400,000. In 1842 it was supposed to be about 405,000,000. It is now generally placed at 406,000,000, although there has never been an accurate census taken. Some travelers think that if such a census were taken it might show that the population did not exceed 200,000,000. The chief towns of the provinces of China and their estimated population are:

Pechili—Tien-Tsin, 920,000; Pekin, 500,000; Kalgan, 200,000; Paoting, 150,000; Tungchew, 100,000.

Shangtung—Wei-hien, 250,000; Tengchew-fu, 230,000; Tsinan-fu, 200,000; Che-fu, 120,000; Yenchew-fu, 60,000; Laiyang-fu, 50,000.

Shan-si—Tiayuan-fu, 250,000; Yuenching, 90,000; Tungkwan, 70,000.

Shen-si—Singan-fu, 1,000,000; Hanchung-fu, 80,000.

Kan-su—Lanchew-fu, 500,000; Tsingchew, 160,000; Sining-fu, 60,000; Pingliang-fu, 60,000.

Sechuen—Chingtu-fu, 800,000; Chungcheng-fu, 700,000; Suchew-fu, 300,000.

Hupeh—Hankow, with We-chang and Ham-yang, 1,500,000.

Hu-han—Siangtan-fu, 1,000,000; Changcha, 300,000.

Nganwhei—Wuhu, 92,000.

Kiang-su—Shanghai, 600,000; Suchew, 500,000; Yangchew, 360,000; Chingkiang, 170,000; Nanking, 130,000.

Kiang-si—Hukow, 300,000.

Che-kiang—Hangchew-fu, 800,000; Shaohing, 500,000; Lanki, 200,000; Wenchew, 170,000; Ningpo, 160,000; Huchew, 100,000; Yuyao, 65,000.

Fokien—Fuchew-fu, 600,000; Changchew, 500,000; Liang-kiang, 250,000; Yungping, 200,000; Tsongan, 100,000.

Kwang-si—Wuchew, 200,000.

Kwangtung—Canton, 1,500,000; Fachan, 500,000; Shuhing, 200,000, Tungkung, 120,000; Shilung, 100,000; Pakhai, 15,000.

Yunnan—Yunnan-fu, 50,000; Chaotung, 50,000.

Hainan—Kiunchew, 200,000; Lohui, 80,000.

It is next to impossible to accurately present a statement of the revenues and expenditures of the Empire. No statistics in regard to this subject are issued by the imperial government in the manner that those of Great Britain and America are made public. Provincial governors publish financial reports in the Pekin Gazette but these are only fragmentary. Nearly the entire revenue is collected by Mandarins or governors of the provinces. Their instructions as to collections are received from what is known as the Board of Revenue, which has its headquarters at Pekin.

FIXING THE TAX RATE.

This board annually issues a statement to the Mandarins as to the amount of money required to be raised in each province during the ensuing year. To this amount is added the sum necessary for the local government of the provinces and then the Mandarin or collector knows the total of what he must raise. To this, for his own benefit, as he must live and his salary is exceedingly small, he adds a considerable per cent and when that is done the people know what they must pay. While his action is arbitrary, in adding this per cent. for his own use, it is tolerated both by the imperial government and the people themselves. For the three years preceding the war with Japan it has been estimated that 88,979,000 taels were collected for the Chinese government. The word tael is spelled in the Malay either "Tail" or "Tahil" and means weight. In the Hindu it appears as "tola" which also means weight.

In Chinese it is the "Liang" or ounce, equal to one and one-third ounces avoirdupois. It is the unit of monetary reckoning in China. It is a money of account (not a coin) and it is divided into ten mace, or one hundred candareens. Its value varies with the fluctuations in the price of silver bullion. A thousand Mexican dollars equals 720 taels. Conversely, a tael is worth about $1.33 in Mexican money or about 66 cents in American money, so that the total revenue raised for the Chinese government in the three years preceding the Japanese war did not exceed $55,000,000 or about $18,000,000 per year.

IMMENSE ROYAL EXPENSES.

The expenditures for the same period equalled the revenues. From these, it is possible to determine that the expenses of the imperial household and governmental administration per year are about $4,500,000. The Board of Admiralty received the same amount annually for its care of the northern squadron. A similar sum per annum is granted the southern squadron. For railway construction during the three years mentioned, less than $200,000 was appropriated, but the expenditures upon the troops in the eighteen provinces and the administration forces in these provinces equalled $7,000,000 a year.

In the revenue account, nearly one-third of the amount realized came from the land tax. The grain tax was about one-twelfth of the total amount received. The duties on native opium and on salt are heavy. The land tax varies in different provinces and is charged per acre. Salt is a government monopoly, all producers being required to sell to government agents, who, at a price which covers the duty, resell to merchants provided with salt warrants. The Likin tax is one imposed on merchandise in course of transportation payable at appointed barriers. A producer's tax is now imposed, but the amount derived from it is not known.

All collection of revenue in China on the foreign trade and care of the lights on the Chinese coast are under the administration of an imperial Customs Department, the head of which is Sir Robert Hart, an Englishman. He has under him a large staff of

European, American and Chinese subordinates. The collections of this department amounted in 1898 to nearly $17,000,000. The present debt of China was nearly all created by the recent war with Japan.

The government in 1887 made a German loan of 5,000,000 marks in gold at five and one-half per cent. In 1894 a foreign silver loan of $8,000,000 was made at seven per cent. In February, 1895, a third foreign loan in gold was raised. This amounted to $15,000,000. Other advances have since been made on the security of the customs revenue and aggregating $10,000,000.

The government has also borrowed from local financial institutions $25,000,000. The war indemnity which it agreed to pay to Japan amounted to 200,000,000 taels, and in addition to this there was a compensation for the retrocession of the Leao-tong peninsula, amounting to 30,000,000 taels. To meet these two debts the government in 1895 raised in foreign sources a loan of $79,000,000 at five per cent. and in March, 1896, raised an additional $80,000,000. Two years later to pay off the balance of the indemnity due Japan there was borrowed from English and German financial institutions $80,000,000 more, secured by the annual merchandise tax.

GOVERNMENT LOANS NOT HEAVY.

The Chinese loans are not excessive in these days of enormous national debts—in fact, they are insignificant. The total is placed at only 55,500,000 pounds, or, roughly speaking, $277,500,000. At least this is the total of all the loans placed with foreign nations, and as they are pretty well distributed in Berlin, Paris, Vienna, St. Petersburg and London, and possibly other monetary centers, no country could suffer much even by a complete default. The bulk of the loans are held in Great Britain, where Chinese credit has always been rated high, especially since Sir Robert Hart has been in China. The internal loans are not of much importance as affecting the outside world.

As a matter of fact none of the loan bonds is now regarded as a good investment, though the Shanghai banks paid the coupons which fell due on July 1, 1900. China has always been in a tur-

moil and it is by no means unlikely that the present troubles will be adjusted and the loans made good.

It has been noted that China is essentially an agricultural country. The land is all freehold held by families on the payment of an annual tax. Lands and houses are registered and when a sale takes place the purchaser, on informing the Mandarin, receives, besides the document given by the seller, an official statement of the transfer for which he pays at the rate of six per cent of the purchase money. It is the law and custom, however, of the Empire that the head of a family cannot sell any land until all his near kindred have successively refused to purchase. As a rule, the land holdings are small.

FARM ANIMALS AND CROPS.

The farm animals most favored are the oxen and buffalo. Horticulture is a great pursuit and fruit trees are grown in a great variety. Barley, maize, with peas and beans are chiefly cultivated in the north and rice in the south. Three favorite crops in the southern provinces are sugar, indigo and cotton. Opium has become a crop of increasing importance. Tea is cultivated exclusively in the west and south. The districts in which it is cultivated are Fuchien, Hupeh, Hu-nan, Chiangshi, Chehching, An-hui, Kuang-tung and Szechuen.

The culture of silk is ranked as of equal importance with tea. The best and largest quantity of silk comes from Kuang-tung and Szechuen, Chi-huang and Kiang-su. Cotton mills have been erected in Shanghai and filatures for winding silk from cocoons in Canton, Shanghai and elsewhere. In 1899 there were twenty-six filatures in Shanghai, which can reel off 12,000 picules in a year. Of the six cotton mills in Shanghai, two are operated by natives and four by foreign countries. The number of spindles erected in the city in 1898 was 313,000.

All the eighteen provinces in the Empire contain coal and the mines make the country the first coal producing area in the world. Part of these mines are under foreign supervision. Others are controlled by native companies. Rich mines are found at Kaiping,

also at Fang-shannsien. At the latter place the finest grade of anthracite is secured. The richest coal beds of Shantung are at Poshan. Coal is also found in Kan-su. In eastern Shan-si there is a field of anthracite with an area of about 13,500,000 square miles and in western Shan-si a field of bituminous coal of nearly equal importance.

An English syndicate already controls the working of the mines in Shan-si. In southeastern Hu-nan the coal area covers about 21,700,000 square miles and contains both anthracite and bituminous coal. Thousands upon thousands of acres of rich coal fields have not yet been touched. No railroad construction into their area has yet been attempted. It is not an idle prediction that when these coal fields are opened, the American product will encounter a rival of no mean proportions.

Iron ores are found in large beds in the Shan-si district. The iron industry there is of ancient origin. Iron in conjunction with coal has been extensively worked in Manchuria. Copper ore is plentiful in Yu-nan, and tin, lead and silver are also found. Many mining concessions have already been granted to English, French and German syndicates.

OPPOSED TO THE USE OF MACHINERY.

With this enormous natural wealth at hand, it seems surprising to the foreigner that the Chinaman is so strongly opposed to the use of machinery. This opposition exists not only among the ignorant, but among the rich and well-educated. The explanation for the opposition is that it is founded upon social and economic conditions unlike those in any other part of the world. Every man in China is a worker and only by continued industry is he capable of feeding and clothing himself and his family. All branches of industry are full. There is never a lack of labor nor of work to do and "so nicely adjusted have become economic conditions through centuries of struggle that practical content reigns among the workers and an upsetting of the equilibrium of supply and demand produces wide-spread distress.

"The labor is cheap. For that matter it is the cheapest in the

world. Introduce a machine which, by the supervision of one man, would be able to do the work of ten men, and nine men are thrown out of work. The nine men then have no outlet for their industry because all branches of work are full. They must, therefore, starve, steal or emigrate." In this is the plain reason why, independent of the superstitions and false fears that have been aroused, China is opposed to machinery. In the great Empire a labor saving tool or machine is an economic curse and must remain so until conditions are greatly changed. If new industry is created by the introduction of machinery without displacing the amount of labor now employed, then the change cannot be harmful.

Trade unions exist everywhere in the Empire. Long before the foreign trade union came into existence, the Chinaman, with keen preceptive qualities, devised his. These unions are all powerful. Strikes are common in many industries, but generally peacefully settled. Where natives employed by foreigners strike, other natives will not take their place and the work under way remains unfinished until the dispute is settled. Everyone in China is willing to work. Work is a written and an unwritten law of the land. Literally making no use of machinery, the Chinaman earns all that he receives by the sweat of his brow and is contented.

The emigration from the Empire has been comparatively small when the total population at home is considered. Hostile legislation on the part of other nations has done much to check this emigration. But even without it, except to seek the United States, the tendency was not great on the part of the Chinaman to leave home. The latest figures as to the number that have emigrated are:

Russian Manchuria	20,580	British India, Mauritius, South Africa	19,000
Japanese Empire	13,028	Philippines	250,000
United States	205,725	Dutch East Indies	325,585
British North America	22,850	Malacca and Straits Settlements	270,000
Peru, Brazil and Cuba	195,000	Annam, French Cochin China	252,200
Guiana, West Indies	16,500	Siam, Camboja, Burma	1,620,000
Sandwich Islands	14,500		
Other Pacific Islands	20,000		
Australia	44,220		

OUTER DIVISIONS OF THE EMPIRE.

The divisions of the Empire outside of China proper are given herewith, with their area and estimated population. The first chief division is Tibet:

	Area in Sq. miles.	Estimated Population.
Tibet proper	650,000	6,000,000
Kuku-nor and Tsaidam	120,000	150,000

CHIEF TOWNS.

Lassa	15,000	Chona-jong	6,000
Shiga-tze and Tashi-lumpo.	14,000	Kirong	4,000
Chetang	13,000	Shakia-jong	3,000
Gyanze	12,000		

The second division is Kashgaria:—Area in square miles, 250,000; estimated population, 1,000,000.

CHIEF TOWNS.

Yarkan	60,000	Kiria	15,000
Kashgar	50,000	Yangi-hissar	10,000
Khotan	40,000	Yargalik	10,000
Sanju	35,000	Korla	6,000
Aksu	20,000		

The third is Mongolia:

	Area in square miles.	Est. population.
Outer Mongolia	1,350,000	2,000,000
Inner Mongolia		2,000,000

CHIEF TOWNS.

North Mongolia	Urga	30,000
	Kobdo	3,000
	Uliasutai	3,000
	Khailar	3,000
	Kerulen	1,500
Mongolian Kansu	Urumchi	15,000
	Turfan	10,000
	Hami	6,000
South Mongolia attached to Shan-si	Kuku-khoto (Kweihua-cheng)	30,000
	Dolon nor (Lama-miao)	30,000
Inner Mongolia attached to Pechili	Jehol (Chingte-fu)	40,000
	Paku (Pingchwen-hien)	20,000
	Hada (Chifeng-hien)	10,000

The fourth division is Zungaria and Kulja:

	Area in square miles.	Est. population.
Zungaria	120,000	300,000
Kulja	26,000	150,000

CHIEF TOWNS.

Old Kulja	15,000	Shikho	2,500
Suidum	4,000	Bulun-Tokhoi	1,700
Chuguchak	4,000	Tultu	1,700
Manas	3,000	Karkara-ussu	(?) 1,500

The area and population of Manchuria are: Area in square miles, 380,000; estimated population, 12,000,000.

CHIEF TOWNS.

Province of Tsitsikhar	Tsitsikhar	30,000
	Aigun	10,000
	Mergen	5,000
Province of Liaotung	Mukden	180,000
	Ying-tze	40,000
	Takushan	35,000
	Faku-min	12,000
Province of Girin	Girin	120,000
	Ninguta	60,000
	Asheho	40,000
	Kaiyuen	35,000
	Bedune (Pituna)	30,000
	Swangchang	30,000
	Singminton	30,000
	Tienchwang-tai	25,000
	Lalin	20,000
	Ti'ling	20,000
	Sansing	15,000

CHINESE WEIGHTS AND MONEY.

The sole official coinage and the monetary unit of China is the copper cash of which about 1,600—1,700 = 1 haikwan tael, and about 22 = 1 penny. The copper cash, however, has risen in value; the copper money purchasable for a tael of silver cost the government for metal alone 1,354 tael in 1898, and this appreciation of

copper has not only restricted coinage, but has led to the melting down of copper coin. The silver sycee is the usual medium of exchange. Large payments are made by weight of silver bullion, the standard being the Liang or tael, which varies at different places. The haikwan (or customs) tael, being one tael weight of pure silver, was equal in October 1898, to 2s. 10⅝d., or 6.93 haikwan taels to a pound sterling.

THE SILVER DOLLAR.

By an imperial decree, issued during 1890, the silver dollar coined at the new Canton mint is made current all over the Empire. It is of the same value as the Mexican and the United States silver dollars, and as the Japanese silver yen. Foreign coins are looked upon but as bullion, and usually taken by weight, except at the treaty ports.

WEIGHT.

10 Sze . . . equals 1 Hu.
10 Hu . . . " 1 Hao.
10 Hao . . . " 1 Li (nominal cash.)
10 Li . . . . " 1 Fun (Candaren.)
10 Fun . . . " 1 Tsien (Mace.)
10 Tsien . . " 1 Liang (Tael) = 1⅓ oz. avoirdupois by treaty.
16 Liang . . " 1 Kin (Catty) = 1⅓ lbs. " "
100 Kin . . . " 1 Tan (Picul) = 133⅓ lbs. " "

CAPACITY.

10 Ko . . . equals 1 Tou (holding from 6½ to 10 Kin of rice and measuring from 1.13 to 1.63 gallon. Commodities, even liquids, such as oil, spirits, etc., are commonly bought and sold by weight.

LENGTH.

10 Pun . . . equals 1 Tsun (inch.)
10 Tsun . . " 1 Chih (foot) = 14.1 English inches by treaty.
10 Chih . . . " 1 Chang = 2 fathoms.
1 Li . . . . " approximately three cables.

In the tariff settled by treaty between Great Britain and China, the Chih of fourteen and one-tenth English inches has been adopted

as the legal standard. The standards of weight and length vary all over the Empire, the Chih, for example, ranging from 9 to 16 English inches, and the Chang (= 10 Chih) in proportion; but at the treaty ports the use of the foreign treaty standard of Chih and Chang is becoming common.

INTERNAL COMMUNICATIONS.

China is traversed in all directions by numerous roads, and, though none are paved or metalled, and all are badly kept, a vast internal trade is carried on partly over them, but chiefly by means of numerous canals and navigable rivers. In February, 1898, the Chinese government agreed that all internal waterways should be open both to foreign and native steamers.

In the north of China a considerable extent of railway (mostly British) has been constructed and is open for traffic. From Pekin to Tien-Tsin a distance of eighty miles, the line is open and thence to Tang-ku on the coast, a distance of twenty-seven miles. From Tang-ku it runs through the coal district to Shan-hai-kuan, 147 miles, and thence along the coast, 113 miles, to Chen-Chou at the head of the Gulf of Liao-Tung. As the railway approaches Chen-Chou, two lines branch off, one of 7 miles from Kao Chiao to Tien Chiao Chang on the coast; the other runs 30 miles inland from Nu Err Ho to the Nan Pao coal mines.

The total length of line open from Pekin to Chen-Chou, including the two branches, in December, 1899, was 404 miles. The line is being continued round the head of the Liao Tung Gulf to Yung Kow, where the system will be connected by a Russian branch line with the railway which is being constructed from Port Arthur and Talienwan to the Siberian railway. Another prolongation of the British line is being laid from Chen-Chou to Hsin Min Tun, 106 miles to the north-east, and about 40 miles west of Mukden. The Russian railway through Manchuria is being constructed and will probably be completed in 1902. The main line will have a length of 950 miles, and the South Manchuria branch to Port Arthur 650 miles. Towards the south-west, Pekin is connected with Pao-ting-fu, the capital of the province of Chihli, by a line 88

miles in length, from which, at Liu Li Ho, a branch runs to the Chou Kow Tien coal fields, ten miles distant.

The Pao Ting Fu line, constructed with British capital, was, in January, 1900, transferred to a Belgian syndicate, and will be extended southwards to Hankau on the Yang-tze river. From the Yang-tze another projected line (American) will run to Canton. Railways (British) are to be constructed also for the development of the mining and petroleum industries of the province Shan-si, and others to connect the Ho-nan mines with the Yang-tze river opposite Nanking, via Kaifong.

The Shanghai-Wusung railway of 12 miles has been open for traffic since August, 1898. From Shanghai a projected line will be run to Hang-chau, Ningpo, Wen-chau and probably to Canton. Other lines (British) are to connect Chingtu in the province of Szecheun with Wuchau and with Canton. French lines are proposed to bring Ton-king into communication with the treaty ports of Mengtsz, Wuchau and Pakhoi, and also with the province of Yunnan.

IMPERIAL TELEGRAPH LINES.

The imperial Chinese telegraphs are being rapidly extended all over the Empire. There is a line between Pekin and Tien-Tsin, one which connects the capital with the principal places in Manchuria, up to the Russian frontier on the Amur and the Ussuri; while Newchwang, Chifu, Shanghai, Yangchow, Suchau, all the seven treaty ports on the Yangtze, Canton, Wuchau, Lungchau, and all the principal cities in the Empire are now connected with each other and with the capital. The line from Canton, westerly has penetrated to Yunnan-fu, the capital of Yunnan province, and beyond it to Manwyne, near the borders of Burmah.

Shanghai is also in communication with Fuchau, Amoy, Kashing, Shaishing, Ningpo, etc. Lines have been constructed between Fuchau and Canton, and between Taku, Port Arthur and Soul, the capital of Corea; and the line along the Yang-tze valley has been extended to Chungking in Szechuen province. The telegraph lines have a length of nearly 4,000 miles. There is direct overland communication between Pekin and Europe.

The postal work of the Empire is carried on under the Minister of War by means of post-carts and runners. In the eighteen provinces are 8,000 offices for post-carts, and scattered over the whole of the Chinese territories are 2,040 offices for runners. There are also numerous private postal couriers, and during the winter a ser-

VIEW OF TIEN TSIN, CHINA.

vice between the office of the Foreign Customs at Pekin and the outports.

The Chinese Imperial Post Office was opened on February 2, 1897, the management being confided to the Inspector-General of the Imperial Maritime customs. China has also notified the Swiss government of her intention of joining the Universal Postal Union.

The status of the foreign powers in China as to territory occupied by them is:

The Island of Formosa was ceded to Japan in accordance with the terms of the treaty of peace ratified and exchanged on the 8th of May, 1895. The formal transfer of the island was effected on the end of June, 1895.

In November, 1897, the Germans seized the port of Kiau-Chau on the east coast of Shantung, and in January, 1898, obtained from the Chinese a 99 years' lease of the town, harbor and district. By agreement with the Chinese government, dated March 27, 1898, Russia is in possession of Port Arthur and Talienwan and their adjacent territories and waters, on lease for the term of 25 years, which may be extended by agreement.

Within the territories and waters leased Russia has sole military and naval control, and may build forts and barracks as she desires.

TERRITORY AND SEAPORTS.

Port Arthur is closed to all vessels except Russian and Chinese men-of-war; part of Talienwan harbor is reserved exclusively for Russian and Chinese men-of-war, but the remainder is freely open to merchant vessels of all countries. To the north is a neutral zone where Chinese troops shall not be quartered except with the consent of Russia. The territory acquired here by Russia has been formed into the Russian province of Kwang Tung. For such period as Russia may hold Port Arthur, Great Britain is, by agreement with China, April 2, 1898, to hold Wei-Hai-Wei, in the province of Shangtung.

For defensive purposes Great Britain has, in addition, obtained a 99 years' lease of territory on the mainland opposite the island of Hong Kong. To compensate for these advantages given to the Russians, British and Germans, the Chinese government granted to the French in April, 1898, a 99 years' lease of the Bay of Kwang-Chau-Wan, on the coast of the Lien-Chau peninsula, opposite the island of Hainan. In November, 1899, China conceded to France the possession of the two islands commanding the entrance of the bay.

This territory has been placed under the authority of the Governor-general of French Indo-China.

The law of the nation in regard to aggressions from the exterior has been that of passive resistance—passive resistance until the strain became too great and outbreak was necessary. The practice of this passive resistance has bred in the Chinaman a disposition or habit of going around to gain his ends rather than traveling a straight course. Perhaps this is one reason why his moral standard is so different from that of the Western world. The moral ideal of the Chinaman is not the moral ideal of the American or European. Their conception of duty is not our conception. As Elisee Reclus says:

"If the Chinese government has for ages succeeded in holding fast by the traditional forms, if the disasters of Tartar conquest and intestine convulsions have but slightly affected the outward framework of society, it is none the less true that the Eastern world will now have to learn from European civilization not only new industrial methods, but especially a new conception of human culture. Its very existence depends upon the necessity of shifting its moral stand-point."

CHAPTER III.

The Recent Massacre of Foreigners.

The Boxers Regard Murder as Justifiable—The Most Powerful Known Secret Society—Origin of the Word Boxer and Meaning—Methods of Torture of Victims—Natural Hostility to all White People—The Tai-Ping Society—Battle of the Foreign Ministers in Pekin—Death of Baron Von Ketteler.

WU TING FANG, the Chinese minister at Washington was asked: "What is the meaning of the term 'Boxers' in Chinese, or what is its derivative analysis?"

He replied: "I have seen from the Chinese papers that the local word applied to the people that your papers call the 'Boxers' is 'Yee-ho-chuan.' 'Yee' means 'righteousness.' 'Ho' means 'harmony.' 'Chuan' means 'fists' 'Yee-ho-chuan' would therefore involve the righteous idea of promoting harmony by the fists, the righteousness resulting from the harmony, with the fists as an incidental means to a good end. The term undoubtedly arose in connection with athletic sports and teachers of the art of boxing or defense by the fists."

The Caucasian may be inclined to sneer at the simplicity of this definition, but it is not to be forgotten that as a matter of indisputable history the word "righteousness" and the word "right" have a foundation in the Chinese vocabulary more solid than rock. Any one who has had intimate and honest business relations with Chinamen in this country knows that. A Chinaman in this country, who has not yet learned the worst features of American or English or German commercialism, in his dealings with his white brother invariably starts out with the query, "What is right?" He puts it in his own way, but that is what he means, and he never betrays until he has been betrayed.

BOXERS ORIGINALLY SHEEP HERDERS.

The Chinaman before he became an agriculturist was a sheep raiser and herder. His word for truthfulness, uprightness, that which stands for righteousness, is composed of two parts—the first

and the second forming the phrase "my sheep," apparently pointing to a time when upon the rightful ownership of flocks—demonstration of the same—one was in the right, therefore upright, therefore had a righteous cause. Transpose this to possession of the land of China, for which the great powers are now uncovering their armaments, and the Boxers use of the word "righteousness" does not seem so far-fetched. The word "right" in the Chinese tongue is from "tsze," meaning "one's own," and "yang," meaning "sheep." Make that land, or the privacy of the home, or the right to worship Confucius, or the right to resist foreign invasion, and the error is difficult to detect.

The Boxer, therefore, by all justification of his past, "rightfully" uses his fist for defense of his own, and when he becomes heated in passions, it is not surprising if for the fist he substitutes a weapon. Nor is it surprising, if looked at with dispassion, that in killing the invaders he fails to draw a discriminating line between Caucasian missionaries, railroad engineers, diplomats or soldiers. In his mind they all stand for the same thing—invasion and conquest. Of course, whether slaughter involves killing Boers in South Africa, Indians in the United States or missionaries in China, the killing is morally wrong. But there may be partial justification at times.

"UP WITH THE CHING DYNASTY."

As to what the Boxer is, competent testimony comes from various sources. Edwin Wildman, late vice-consul of the United States at Hongkong, says:

"They are divided into lodges and have common signs and passwords known only to themselves. They have certain methods of interrogating each other and recognize peculiar manners in placing cups and dishes at the table; of wearing their garments and saluting each other. They hold their meetings usually in secluded places in the dead of the night and draw blood from their bodies, mixing it with water and pledging each other to oaths of vengeance against their enemies. The Boxers have adopted a flag bearing the motto:

'UP WITH THE CHING DYNASTY
AND DOWN WITH THE FOREIGNER.'

"The foreign tradesman in China, to the mind of the native is a barbarian and the average celestial is incapable of turning back the pages of history and restoring idol worship and burnt sacrifices. The Boxer believes in immortality and in a heaven-sent mission. He is a foe to fear, and the present alarm felt by all foreigners in China is fully warranted."

Anyone sincerely anxious to learn the truth about the Chinese people, to say nothing about the Chinese situation, has by no means an easy time of it. The Chinaman might find it as hard to recognize himself as the "Yankee" does when he beholds his caricature in a foreign novel or as when an honest, faithful French wife and mother is shocked at the heroine of Parisian fiction. Do even the foreigners in China comprehend the Chinaman? Certainly not very profoundly. For they almost uniformly belittled and even ridiculed the warnings of the recent uprising.

MISSIONARIES TAKEN BY SURPRISE.

A letter from Mr. Quackenbush, agent at Shanghai of Carder, Macy & Company, of New York, says:

"The storms have been gathering in Shantung for many months. The average foreigner coming here for business, mining or railroad concessions, is too apt to think the Chinese 'must go' before modern civilization. Some months ago the attention of our minister at Pekin, Mr. Conger, was called to the state of affairs in Shantung, and the American Association of Shanghai wrote to the State Department a strong letter on the subject. Mr. Conger's own dispatches show that he had been very credulous, not understanding the Asiatic."

And in one or two instances where foreigners were sufficiently frightened to leave the country they were ridiculed for their fears, which, perhaps, prevented others leaving, especially where they would have to abandon lucrative positions.

But even the missionaries, who come so close in contact with the native, were taken by surprise, and hundreds have paid the

penalty for their ignorance of what must have been going on around them. Some of them may have foreseen it all, but heroically stayed to survive or perish with their converts. But this could not have been true of the many who tried, but failed to escape.

Their contradictory and conflicting opinions as to the origin or occasion of the war, its probable duration and results, also show a want of comprehension of these people. Some attribute it to a hatred of the missionaries; some to a hatred of all foreigners; some to a mixture of fear and hatred of everything foreign; some to a political revolution against the dynasty, the foreignphobia being merely an excuse or pretext. Some predict that it will easily be put down by a European army. Others with equal sincerity and earnestness declare that Europe will never again hold or influence anything more than a few seaports; that China will never again admit the foreigner inland or make it safe for him to live there, and that missionary enterprises are ended forever.

CHARACTER OF THE BOXERS.

There are two decided differences of opinion about the Boxers. Some declare them to be the mere "scum" and "hoodlums" of the nation—thieves, rowdies, rioters led by a few fanatics. Others describe them as agitators and reformers. The Boxer movement, as such, being a movement against the corrupt government, against the plutocratic aristocracy of which Li Hung Chang is a prominent representative. They hate the foreigner because in their minds he is associated with the government that has admitted him and sold their country to him. They are the bone and sinew of the country, and are determined to save it from the clutches of the foreigner. They have attracted to them, as revolutionists always do, the lawless, the fierce, the riotous and ungovernable. But the Boxer himself is only a patriot, with a patriot's zeal.

The Chinese craftiness, their guile, their talent for lying also impresses itself upon the average foreigner. But others declare that this is only conventional or strategic immorality. Chinamen do not lie to each other, but only to the foreigner, who is an enemy. He can be easily deceived, therefore it is just as right to deceive

him as it would be any other foe that you want to get the better of. In business, some say, the Chinese are just as truthful and honest as any other nationality. Hundred of people in California feel more confidence in him than they do in American dealers, while he is the frequent victim of American extortion and fraud.

WONDERFUL CHINESE PUZZLE.

The prospect of understanding the Chinaman and his Chinese puzzle is therefore not very promising. But it is not at all strange. How few races of alien languages and traditions do comprehend each other. How few care much whether they do or not. They do not want their habits of life or of thought disturbed by the invasion of other ways and modes. Their *vis inertia* resists the task of change. It even objects to changing its ideas of other nationalities. It requires too much exertion to think of the Englishman or the Frenchman, the German or the Russian, as any other than what a superficial acquaintance has photographed him.

It is doubtful if even the Englishman that lives in the United States without becoming naturalized and so taking a vital personal interest in the land and its people, fully comprehends us, and if the foreigner here does not speak our language it is through his children in our schools, rather than through his own intercourse, that he becomes acquainted with the American people.

We are a nation of nearly 80,000,000, scattered over 3,700,000 square miles. The foreigner who met only the Louisianian would have a very different idea of the American from the foreigner who met only the Vermont Yankee or the Kentucky mountaineer. China has 400,000,000 people, with no such means of intercourse as those which network the United States.

Few who have visited China have striven to look at its myriad millions, its complex social relations, its wonderful moral code, through Chinese eyes. Not in the spirit of the student but in that of the curiosity-seeker, the speculator and the lust for gain has China been approached. It is probably true that the Oriental and the Occidental can never be one "in heart," but the world is large enough for each to live upon in peace.

TERMS USED IN THE BOXER REBELLION.

For the aid of those who may have studied the Chinese puzzle without mastering all its intricacies, there is given a key to all the important names used in the Boxer rebellion. This will not only aid in understanding many of the Chinese terms used in this history, but with the assistance of the glossary at the end of the work, one may secure a fairly intelligent comprehension not only of the outbreak, but of the Chinese tongue. The key is:

Boxers, The—A secret society in China. The correct name is "Big Sword," so called from the weapon used by its members.

Bruce, Rear Admiral, English—Second in command on the China Station.

Chan Chi Tung—The leader of the provincials. A man of strong character, and a pure and patriotic official. Viceroy at Hankow.

Chang Yi—Director of mines for the Province of Pechili, and Assistant Director of the Northern Railways.

Chao Shu Chiao—Commissioner of the Railway and Mining Bureau, and a recent addition to the imperial cabinet. He is anti-foreign.

Chen Pao Chen—The late governor of Hu-nan, a progressive man, who was degraded in 1898. He had encouraged the study of English in the schools of Chang-shah, and had recommended to the Emperor one of Kany Yu Wei's followers, named Tan, who was one of the first to be beheaded by the usurping Dowager Empress.

Chefoo—Treaty port, province of Shantung, China. Population 120,000. Close to Wei-hai-wei.

Ching, Prince—Chinese general who is said to have secretly supplied the besieged legations with food and ammunition.

Cologan, Senor de—Spanish minister to China.

Conger, E. H.—American minister to China.

Corvejolles, Rear Admiral—Commanding French squadron.

Fu—A Prince's palace.

Fungtien—*i. e.*, "Ordained of Heaven." One of the three provinces of Manchuria. The name was made by way of compli-

ment after the Manchus became rulers of China. Mukden is the capital.

Futai—Governor of a province.

Gaselee, General Sir A.—Commands British Indian contingent in China.

"General of the Nine Gates"—A name applied to the governor of Pekin.

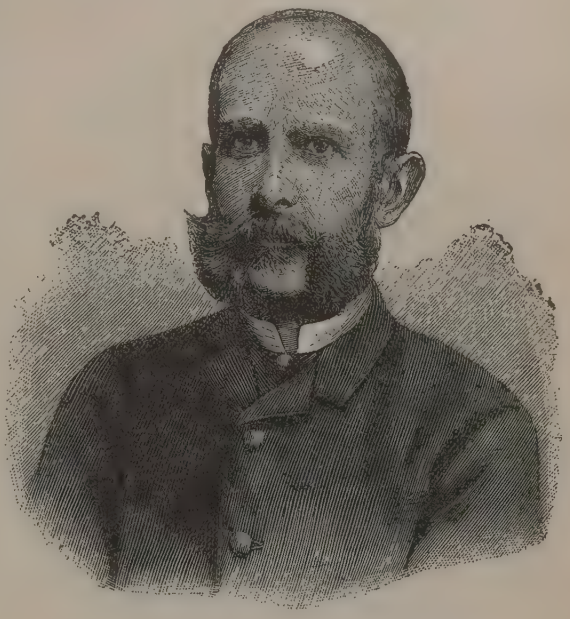
Giers, M. De—Russian minister to China.

Hart, Sir Robert—Director of Chinese Imperial Maritime customs since 1885, and probably the most important Englishman in China.

Helung Kiang—The northernmost of the three provinces of Manchuria. Capital, Tsitsikar.

Ho-nan—Province of China in which the Boxers made great headway.

Kang Yi—Chinese general, who assisted Prince Tuan and others in the attacks on the legations.



DON BERNARDO DE COLOGAN,
Spanish Minister at Pekin.

Kang Yu Wei—The exiled leader of the reform party in China, who is now in Singapore.

Ketteler, Baron von—Murdered German minister to China.

KIRIN, THE MANCHU PROVINCE.

Kirin—One of the three provinces of Manchuria, of which the town Kirin is the capital.

Kwang Su—The Emperor of China, son of Prince Chun, who was the brother of Emperor Hsien-Fung. Born in 1872.

Li Hung Chang—Viceroy at Canton. The most shrewd politician in China.

Liu Kun Yi—Viceroy at Hankow. A Chinese official of high repute.

MacDonald, Sir Claude—British minister to China.

Manchu—The name of the reigning power in China. The word signifies "clearness" as of water. The previous dynasty was named "Ming" signifying brightness as of light.

MICHAEL V. GIERS,
Russian Minister at Pekin.

Nankow Pass—The last mountain gateway on the road from St. Petersburg, through which Pekin is approached from the north. Pekin is a day's ride south. The Great Wall crosses it at right angles.

New Chwang—Treaty port, province of Shingking, in Manchuria. Population 60,000. Three miles above the town Russia has established a new town for the terminus of its railway.

Nissi, Baron—Japanese minister to China.

Nieh—Chinese general and a leader of the Boxers.

Pekin—From about 1282 the northern capital of China on the Pei-ho, 100 miles from the coast. It is divided into three parts—the "Chinese City," the "Tartar City," and the "Imperial City." The latter contains the "Forbidden City" or residences of the Emperor and court. It is surrounded by walls fifty feet high.

Pichon, S.—French minister to China.

Port Arthur—The naval base of Russia in the far east.

Seymour, English Vice Admiral E. H.—Proceeded in the Ter-

rible from Natal to Hong Kong, and tried vainly to relieve Pekin from Tien-Tsin.

Shanghai—The largest and most important of the treaty ports. Population 600,000.

Sheng—Taotai of Shanghai, Administrator of Telegraphs and Railways, and head of the Imperial Bank of China.

Son of Heaven—Name applied to the Emperor.

Tien-Tsin—Treaty port of China on the Gulf of Pechili, eighty-six miles south-east of Pekin.

Tsi An—The Empress Dowager, aged 65 and widow of the Emperor Hsien-Fung, who died in 1861. The present Emperor is not a blood relation of the Empress Dowager.

Tuan, Prince—Grandson of the Emperor Taou Kwang, and President of the Boxers, or Big Sword society. He is father of the heir apparent and attempted to usurp the imperial power on June 20, 1900.

S. PICHON,
French Minister at Pekin.

Tung Fuh Siang—Chinese general, whose troops assaulted the legations.

Ying Kuo Fu—The British legation. It used to be a Prince's palace, or "fu."

Yuan Shi Kai—Governor of Shantung, in which province most of the Boxer outrages have taken place. He is the military ally of the Empress Dowager and an opponent of the Emperor's reform plans.

Yung Lu—Ex-Viceroy of Pechili and a progressive official to

whom the Emperor owed the preservation of his life at the time of the coup d'etat. He is bitterly hated by Nieh, Tung and other Boxer generals. Until the usurpation of Prince Tuan he was governor of Pekin.

Wei-Hai-Wei—British naval base in China, leased by Chinese in 1898.

CRUELTY LIKE THAT OF THE TIGERS.

No country is more peaceable than China. No people more amiable. In no land are kindness, gentleness, courtesy, self-sacrifice and long-suffering so held up as the ideals of human life. Nevertheless, beneath all those, or accompanying them, is a cruelty which borders upon the ferocity of the tiger.

To the Chinese mind an enemy is a criminal of the worst class. The rules which apply to criminals apply to captives. To understand the treatment of Christian missionaries, American, European and Japanese soldiers and sailors and other prisoners of war, it is necessary to understand the treatment of those who have been convicted of serious offenses, on what we would term in common law felonies. The good old Anglo-Saxon rule that a man shall be supposed innocent until proven guilty has less meaning in China even than in France. Every criminal trial in the Celestial Empire makes the Dreyfus case pale by contrast. Every kind of testimony is admissable, so conviction is a matter of course in nearly every case. But—why no one can tell—the Chinese law prescribes that a person convicted shall not be punished, but shall be kept in jail upon a low diet until he confesses.

Then, with a sarcasm which is simply devilish, it adds that where the criminal is perverse the magistrate may employ torture to obtain the confession required by law. The punishments are more varied than those so grimly described by Dante in his Inferno.

Yet terrible as are the tortures which the Chinese are said to have inflicted upon their unhappy victims, it does not seem more horrible than the story told by Mrs. E. B. Drew, wife of the British Commissioner of Customs at Tien-Tsin, who was in that city during the bombardment by the Boxers. She describes the manner

in which the Russian troops conducted themselves in their invasion of the Empire. She says:

"During the bombardment we lived most of the time in the cellar of our house. Our house was partially wrecked by big shells. Sleep was out of the question most of the time, and so unstrung were we that but little food satisfied us. There was ever present the haunting fear of the Chinese triumphing and slaughtering every foreigner and convert.

PREPARED FOR THE WORST.

"Some, probably all, of the women were prepared to act in case the Chinese effected an entrance. But, aside from the unpleasant recollection, it appears the allied officers were prepared to act. I did not know it at the time, but I understood that ten or twenty men had been detailed to kill all the foreign women in case the Chinese were the victors.

"The Russian troops pillaged, looted, tortured and murdered right and left. There were many infants and children killed by bayonet thrusts. And many were tossed from bayonet points only to be caught and again tossed time and again. There is ample evidence of these unspeakable occurrences.

"And about Chinese women. They were mistreated and murdered in house after house. It seemed as if nothing could stay the mad frenzy of these Russians.

"Out from Tien-Tsin, along the Pei-ho and Yellow rivers are numerous little villages. The Russians swept through the villages, destroying life and property. In these places they also tossed infants and other children in the air from bayonets. And every time this child-tossing tragedy was indulged in the dead body of a mother, father, or both were hard by. The Russians also drove women and children into the Pei-ho and Yellow rivers where they were drowned.

"After shooting and murdering to their hearts' content, the Russians would pillage, loot and burn every house that caught their eye. There was no attempt at concealing all of the remarkably barbarous conduct.

CHILDREN BAYONETED AND SHOT.

"I do not pretend to say how many women and children were butchered by the Russians. I never heard the number estimated, save that a great many had been bayoneted and some shot.

"In view of what they had been guilty of in and around Tien-Tsin, none of us were surprised to hear of a murderous act by the Russians at Taku. It is generally accepted as true at Tien-Tsin that the Chinese commander of the Taku forts was murdered by the Russians when he was in the act of surrendering his sword."

It is perhaps not to be wondered at that the Chinaman is not very respectful to the representatives of the Christian religion and the ministers of Christian nations within the Empire.

In studying the history of the Boxer uprising two previous revolts within the Empire must be considered. The first is that of the Tai-pings which had its origin in 1848. The Tai-pings represented a new departure on the part of the Chinaman in the work of national development. They were reformers. They were Chinamen who were opposed to the Manchu dynasty. In 1848 the dynasty attempted an innovation in some of the religious ceremonials of the Empire. The Tai-pings—the title meaning simply the members of a secret society of that name—objected to this change in ceremony. The result of their objection was a general outbreak, in which religious passion, class interest and hatred took part. The revolt started in the Kwangsi valley and extended through all the southern provinces. In time it reached Tien-Tsin.

A new kingdom was proclaimed within the Empire called that of "Great Peace" or the Tai-ping. Nanking was chosen as its capital and given the name of Tien-king, or "Heavenly Abode." There is little question but what this revolt would have overthrown the Manchu dynasty and given China more progressive and modern rulers than she has to-day, if it had not been for the wrongful interference of the foreign powers, especially England, urged on to this course by selfish commercial interests. The English and the French united, brought their troops into China, and declared for the Manchu dynasty.

The Tai-pings were practicing a part of the Christian religion. In their proclamations they were using the English language, so far as they were able to. They offered official positions to foreigners. Despite this evidence on their part to bring China under the best foreign influences, they were opposed by the very foreign factors they sought to conciliate and were eventually overthrown. The Manchu authorities supported by English and French guns recaptured all the important cities that had been taken by the Tai-pings and then followed wholesale butcheries, sustained, if not approved, by Christian nations. The Empire was saved but the revolt was by no means extinguished. The Boxer uprising in many forms has been but a continuation of the Tai-ping revolt.

In 1855 the Panthay insurrection took place. This first grew out of a quarrel between some Buddhist and Mohammedan miners at Shiyang near the source of the Red river. This is in the province of Yannan where the Mohammedans predominate. It was the Mohammedans who were called by the Buddhists Panthayist. The western end of the province was entirely conquered by the rebels and held for a time. As the revolt grew it took on the customary form of opposition to the Manchu dynasty. It was finally overcome by treachery on the part of its own members and the dynasty was once more triumphant, on the surface at least. Attention is called to these revolts because they laid the foundation in part for the Boxer uprising and because other similar uprisings will take place in the future, until the Manchu is dethroned.

FANATICS MURDER MISSIONARY BROOKS.

In January, 1900, a missionary by the name of Brooks was killed by Chinese fanatics. These fanatics were members of the Boxer Society and this murder is taken to be the initial point from which the uprising of the spring and summer started. It was not until June, though, that wholesale slaughter of native converts commenced. These culminated on June 16th in the murder of Baron von Ketteler, the German minister at Pekin. Baron von Ketteler was formerly connected with the German legation at Washington. He was married to an American woman, Miss Led-

yard of Detroit. He was a man of extraordinary physical courage and great ability. On the afternoon of June 16th he ventured forth from the German legation building within Pekin and was assaulted by a mob of Boxers, who dragged him from his horse and killed him. His death provoked from the German Emperor this remarkable speech delivered at the time of the sending of German troops to China to avenge the death of the minister:

CRIME OF HORRIBLE BARBARITY.

"The firebrand of war has been hurled in the midst of the most profound peace. Unhappily this was to me not unexpected. A crime of unspeakable insolence, horrifying in its barbarity, has been committed against the person of my trusty representative and has taken him from us. The ministers of the other powers hover between life and death, and with them comrades sent for their protection. It may be that while I speak they have already fought their last fight.

"The German flag has been insulted and the German Empire treated with contempt. This demands exemplary punishment and vengeance. Events have moved with frightful rapidity and have become profoundly grave and still graver. Since I called you to arms what I hoped to effect with the help of the marine infantry has now become a difficult task which can only be fulfilled with the help of the serried ranks of all civilized states.

"This very day the commander of the cruiser squadron has asked me to consider the dispatch of a division. You will have to face an enemy who are no less courageous than yourselves and trained by European officers. The Chinese have learned the use of European weapons.

"Thank God, your comrades of the marine infantry and my navy when they have encountered them, have proved true to the old German battle cry. They have defended themselves with glory, have won victory and have done the duty committed to them.

"I now send you out to avenge the wrong and ill. Do not rest until the German flag, joined to those of the other powers, floats triumphantly over China's flag, and until it has been planted

on the walls of Pekin to dictate peace to the Chinese. You will have to maintain good comradeship with all the other troops whom you will come in contact with over yonder. Russians, British and French all alike, fighting for one common cause—for civilization. We must bear in mind too, something higher—namely, our religion and the defense and protection of our brothers out there, some of whom stake their lives for the Saviour. Think also of the honor of our arms. Think of those who have fought before you; go forth with the old Brandenburg motto:

"'Vertrau auf Gott, Dich tapfer wehr,
Darin besteht dein ganze Ehr,
Denn wer auf Gott herzhaftig wagt,
Wird nimmer aus der welt gejagt.'"

WHAT THE EMPEROR QUOTED.

The following is a free adaptation of the old German sayings repeated by Emperor William:

"Trust in God, stand bravely,
This is the whole of thy honorable duty,
For who, helped by God, dares battle heartily
Is never driven from the world."

Early in the Boxer crisis it became apparent that diplomacy could not bring about a solution of the grave problem, unless on the basis of the Chinese terms, impossible of acceptancy by Europe or the United States. Then it became a question of the use of force, but international jealousies immediately came to the surface. While these were in the process of more or less permanent adjustment, much valuable time was lost and the Boxers gained great strength, having possession of Pekin, the railroad between Pekin and Tien-Tsin, Tien-Tsin, and the Taku forts. Their conduct was undoubtedly encouraged by the Dowager Empress who is not a China woman and who hates the foreigners.

CHAPTER IV.

The Ruling Powers of China.

Wonderful Dynasties of the Empire—Story of Their Origin—Cruel Power of the Emperor—The Mysterious Grand Council—Influence of Women Over the Emperors—Sacred Attributes of the Rulers—Kotowing—The Han Dynasty—Length of Life of the Dynasty—Emperor Controls Land and Water.

THE dynasty is everything to the political and the social life of China. One can imagine that the reigning house of Hanover in England might pass from existence and a Republic succeed the Kingdom without any great overthrow of the habits and customs of the English people, but in China theoretically the state is a large family. Historians repeatedly note that the Emperor is at once "father and mother" of his children, and the affection due from them to him is that of a two-fold, filial piety. As Elisee Reclus notes:

"If the Emperor commands, all hasten to obey; if he requires the life or property of a citizen, both must be surrendered, with a sense of thankfulness."

The Emperor may even control land, water and the air for the invisible genii all execute his mandates. He is the "son of heaven," the sovereign of the "four seas" and of the "ten thousand peoples." He is the head and front of the dynasty that prevails, whatever its title may be. The Emperor alone has the privilege of sacrificing to heaven and earth as the high priest and head of the great Chinese family. In "The Earth and Its Inhabitants" it is said:

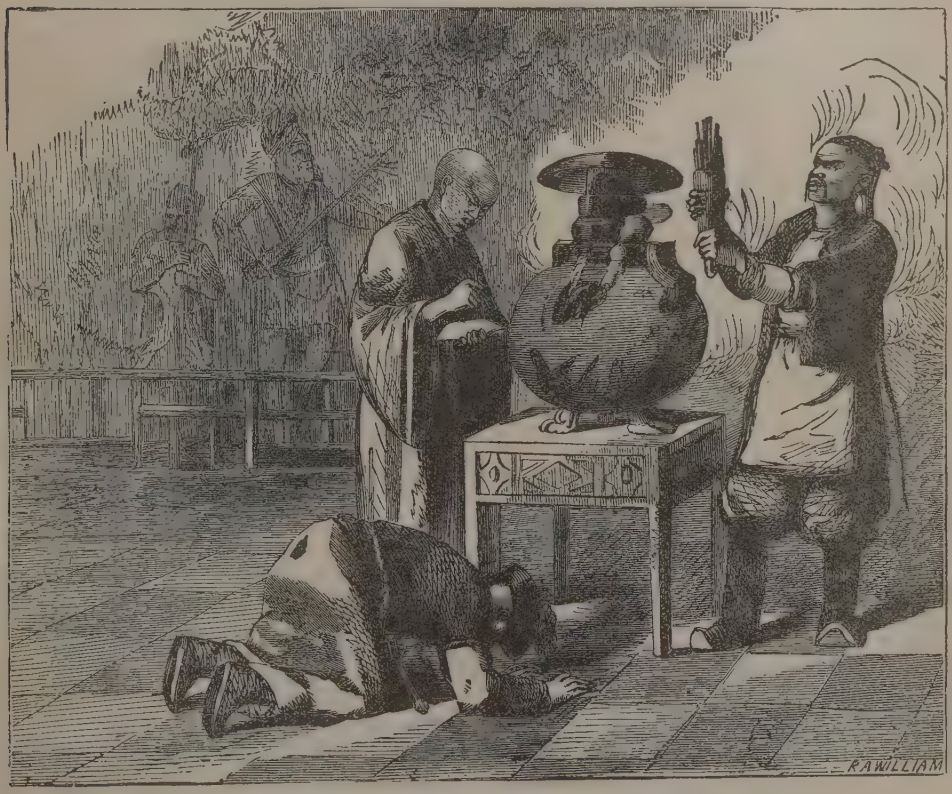
"He speaks of himself in lowly language, as an 'imperfect man' and is distinguished amongst the grandees of his court by his modest garb; but he accepts the most extravagant expressions of worship. Present or absent, he receives from his subjects divine honors and the highest dignitaries fall prostrate before his empty throne, or before his yellow silk umbrella adorned with the five clawed dragon and the turtle—emblems respectively of good fortune and power."

MAP OF THE CHINESE EMPIRE

BRONZE LIONS AT WAN-SHON-SHAN GATE, PEKIN

INCENSE BURNED FOR HIM.

The Mandarins burn incense on the receipt of an imperial dispatch. They strike the ground with their head turned toward Pekin. His name is so revered that the signs used in writing it can no longer be employed for other words without being modified



RELIGIOUS CEREMONY IN A JOSS-HOUSE.

by a diacritical mark. All of his proclamations terminate with the sentence:

"Tremble and Obey."

All beneath him are his slaves. At the time of the expedition of Huc and Gabet, the representative of the Emperor in Tibet wore the chains of a criminal in the form of a gold necklace concealed under his robes in token of the imperial displeasure. It is not mere politics that leads the people of China to so venerate the head

of a dynasty. One must understand that all the national institutions are so constructed as to establish a perfect parallel between the deities of a son and the deities of a subject. The Chinaman learns from his earliest childhood until the day of his death that the paternal authority belongs to the head of the great family of the state as well as to the head of the lesser family in which he is a son.

The great dynasties of China and their proper titles and periods have been:

Yao Dynasty	2356 B. C.	Later Teang Dynasty	907 A. D. to 960 A. D.
Shang Dynasty	1766 B. C.	Later Tang Dynasty	
Chow Dynasty	1566 B. C.	Later Tsin Dynasty	
Wang Dynasty	255 B. C.	Later Han Dynasty	
Han Dynasty	206 B. C.	Later Chow Dynasty	
Eastern Han Dynasty	23 A. D.	Kins Dynasty	965 A. D.
Wei Dynasty	220 A. D.	Yuan Dynasty	1263 A. D.
Western Tsin Dynasty	265 A. D.	Ming Dynasty	1368 A. D.
Sui Dynasty	590 A. D.	Manchu or Tsing Dynasty	1644 A. D. to 1900 A. D.
Tang Dynasty	618 A. D.		
Teang Dynasty	907 A. D.		

TWO DYNASTIES NOT CHINESE.

The Chinese royal family consisted originally, in the present generation, of seven princes. Two of these are dead. Of these princes one only succeeded to the throne. At his death his son reigned for a short time, when he died, and the throne was given to the son of the seventh prince, who is now supposed to be in possession, save for the Empress Dowager.

The present Chinese dynasty came into power in 1644. It is called the Tsing dynasty, the word "Tsing" meaning purity. The royal family is not of Chinese blood, but Manchu. The preceding dynasty was the Ming dynasty, "Ming" meaning bright. The royal family in the Ming dynasty was of pure Chinese blood.

For a short time previous to the Ming dynasty the Empire was ruled by a Mongolian royal family known as the Yuan dynasty. The Yuan dynasty and the present Tsing dynasty are

the only two dynasties in the history of China in which the royal families have not been Chinese.

Emperor Tao-kwang, who was the father of the seven princes of the present generation of royalty, was the sixth Emperor in the Tsing dynasty. He was succeeded on the throne by his fourth son, Prince Hien-fung, who was known as the seventh Emperor. This prince married a wife and she had one son, Tungchi. While his first wife was still living he took a second wife, Tsu Hsi, the present Empress Dowager.

Tung Chi became the eighth Emperor. He is said to have been very wild and dissipated. His reign lasted but a short time and he died in 1875. The imperial family were divided as to who should succeed to the throne, and some time elapsed before the question was settled. The Empress Dowager made the selection, choosing Beileh Kwang Su, son of the seventh Prince, Chung.

REIGN LASTING TWENTY-NINE YEARS.

Tuen Tson Hsi, the Dowager Empress, and Kwang Su, her stepson, lived for twenty-nine years in the innermost precincts of the Pekin palace, and thence ruled over the vast dominion of the Chinese Empire from the Yellow Sea to the great Himalaya-girt table lands of Tibet.

Kwang Su is the official title of the "Son of Heaven." His human name is Tsai Tien, but on ascending the throne, in accordance with the custom of the country, he assumed a "Kwoh hao," or imperial name. Kwang Su means "illustrious succession." By Chinese law the Emperor is to be known by his "Kwoh hao" and it is a criminal offence for any of his subjects to pronounce his family name once that his imperial title has been promulgated.

Tsai Tien was born in 1871. He is the son of Prince Ch'un, the seventh brother of the late Emperor Hien Fung, and he succeeded to the throne by proclamation on the death of the Emperor Tung Chi. He was then four years old. There is no hereditary law of succession in China. The Emperor selects the ruler who is to follow him from among the members of his family of a younger generation than his own. Hien Fung died suddenly without indi-

cating his wishes in this direction, and the selection of the "Hwang-ti" fell to the will of the Empress.

From that time the Empress Dowager has been the real monarch of China, and the Emperor a mere puppet in her hands. Such imperial duties as he performs are either purely empty functions or in pursuance of orders from his aggressive and brainy stepmother, who rules the throne of China with an iron rod.

ONE THOUSAND GIRLS TO CHOOSE FROM.

In 1889 Tsai Tien was married. His wives were selected by the Dowager Empress. His marriage was no simple affair. One thousand of the prettiest Tartar girls in the Empire were picked out by the viceroys and Mandarins and shipped to Pekin. They were sent in blocks of five to Tuen Tson Hsi, who weeded out the ugly ones in each lot and retained the prettier. By this process the thousand Tartar girls were reduced to 100, and this number to fifteen, and this last number to three. Of these three the prettiest was chosen for the state of Empress, and the remaining two were married to the Emperor as secondary wives.

The wedding took place in February, 1889, which is the month of the Chinese new year. It was a magnificent ceremonial and cost not less than $5,000,000. The girl chosen for Empress by the Dowager was her niece, Yet-ho-na-la, the daughter of a Manchu general, Knei Hsiang. Tsai Tien is small and frail-looking, but he has a bright keen eye and is possessed of unusual intelligence. The Dowager holds him in grand control. She supplies him with feasts and amusements of all kinds, surrounds him with pretty girls and directs his mind toward every pursuit save that of affairs of state. These she attends to herself, with the aid of Li Hung Chang, her favorite, whom she held in power or restored when he was defeated by enemies.

United States Minister Denby, the predecessor of Minister Conger, described the Emperor as having an air of intelligence and gentleness, somewhat frightened and melancholy. His face is pale, and though distinguished by refinement and quiet dignity, it possesses none of the forces of his martial ancestors, nothing im-

perial or commanding. He has the characteristic Manchu features, oval shaped, with a long and narrow chin, sensitive mouth, thin, nervous lips, straight nose, highly-arched eyebrows, large thoughtful eyes, well-shaped forehead and a head of a size larger than the average.

He is fond of music, especially of the piano, upon which he is himself a performer of no mean order.

Tuen-Tsou-Hsi's father was a poor man who sold his daughter when she was a girl to a Mandarin. She became a scrub girl in this official's house, but soon found favor with the Mandarin's wife, who promoted her to the embroidery rack. She learned the art rapidly and attracted the attention of the Mandarin himself, for whom she had embroidered a robe.

GREAT BEAUTY AND INTELLIGENCE.

Tuen-Tson-Hsi possessed great beauty as well as intelligence and the devotion shown her by the official aroused the jealousy of his wife. To pacify his spouse the officer arrayed the slave girl in gorgeous attire and sent her as a present to the Emperor. The fame of her beauty spread abroad and the Emperor desired that this marvel of pulchritude be brought before him. Soon afterward the Empress died suddenly and the slave became mistress of the Chinese throne.

On the death of her imperial consort, Tuen-Tson-Hsi took the reigns of government in her own hands and established something not unheard of even in China—practical petticoat rule. Her ministers are required to "kotow" to her—that is, touch the floor with their foreheads nine times without rising from their hands and knees. She does not permit them to see her face but sits behind a screen during her audiences.

It is said that her ministers are kept in a state of terror by the sudden death of any among them who disagrees seriously with the dowager. Poison is hinted at and it is believed that Tuen-Tson-Hsi puts many a man out of the way by use of the same implements. Prince Tuan is a son of the late Emperor Hien Fung and is a cousin of Tsai Tien.

The rise of the Manchu race to its present position in the politics and affairs of the world is a wonderful story of courage, battle-field victories, dark treachery and indomitable perseverance. In the middle of the fifteenth century the race consisted of three small tribes living near the borders of what is now the Chinese Empire and only escaping the designation of nomads, because in the winter months, they had some settled home. Even in those days they were known and feared by the surrounding tribes for their daring, their contempt for death and their willingness to run any risk to add to their herds and possessions.

THE MANCHU DYNASTY AND ITS HATREDS.

Gradually as they grew in power and influence, they began to absorb neighboring people until at the beginning of the sixteenth century they had become the most populous and powerful race on the borders of the Celestial Empire.

Since their birth as a nation the Chinese had harassed them continually and border troubles had grown thick and fast. A century of persecution bred in the hearts of these people such a hatred of the Chinese race that they gradually began to long for a sweeping and terrible revenge. In the year 1601 the Manchus were possessed of a standing army composed of hardy fighters, and for fifteen years after that the project of an invasion of China was thoroughly discussed and finally arranged.

In 1616 the forces of the two nations met on the borders, and in what came to be known as the "Yang Wah Sui"—the battle of the Terrible Blade—the Chinese were completely routed. The conquerors crossing the border at its northwestern extremity, ravaged the towns and villages of the Empire for hundreds of miles, and in three years had secured and held in subjection a section of territory as large as their own possessions on the other side of the boundary. In 1619 the Chinese, led by the Emperor Hwi Nang in person and numbering, it is estimated by the chroniclers of those days, 240,000 troops, advanced to give battle to the invaders. The fight lasted four days, and the Chinese forces were literally cut to pieces. The Emperor was killed and half his army was destroyed.

Even after this great victory the Manchus felt their way very cautiously. They advanced along toward the interior slowly and deliberately, capturing and pacifying district after district, and carefully refraining from any rapid movement in a country densely populated by hostiles. In 1627 a new king ascended the throne of China. Hundreds of thousands of his subjects congregated in the Yang-tze-Kiang valley for a celebration in connection with his accession.

The invaders chose their time and swooped down on them, cutting the dikes of the Yang-tze-Kiang river and spreading death and desolation everywhere. Awed by the calamity and the menace of a strange and powerful people in their midst, great numbers of Chinese came over to the enemy and openly avowed allegiance to their conquerors. The new Emperor was a weakling, with none of the instincts of a soldier, and believing that the time was ripe for a master-stroke the invaders began to push on to Pekin.

In the year 1643 they reached the walls of the forbidden city, with every foot of the country that lay between them and their own native land not only under subjection but enjoying a fairly good government. There was never any more deliberate or better planned conquest in the history of the world. Before the Manchus advanced from a captured district it had been practically made a part of their own nation. If they could not accomplish this change in one year they waited five.

THE STREETS RAN WITH BLOOD.

In front of Pekin the invaders halted for two months. One night traitors opened the gates of the city and for twenty-four hours the thoroughfares ran with blood. The palaces and all vestige of Chinese authority were swept away, and by the year 1644 China's first Manchu ruler ascended the throne.

The dynasty has remained there from that day to this. Instead, however, of stamping its impress on the country or bringing with it any changes in the life or methods of the Chinese, its Manchurian customs have almost completely died out and the Chinese literature, religion and habits have thoroughly transformed the con-

querors. And, more than that, the Chinese have actually overrun Manchuria and so stamped it with the Chinese hall-mark that the Manchu nation, as a nation, has been practically wiped off the map.

Though China has obtained this mild-mannered revenge on the invaders, the very great mass of the people have never been reconciled to the conquering dynasty, and the whole southern and southeastern part of the Empire, with its teeming millions of people, may be likened to a smouldering volcano, ready at any moment to break out into rebellion and place a Chinese family on the throne. In the whole 250 years since the Ming dynasty began to rule, this determination has been kept steadily alive.

REBELLION SUPPRESSED BUT NOT KILLED.

The great Tai-ping rebellion, in spite of all the terrible charges that were laid at the door of the rebels and generally believed, was treated by the European governments in a manner that they are now beginning to realize was entirely wrong. England and France, failing to see in it the uprising of a great national spirit, which could never be kept down permanently, sided with the Tsing dynasty, and it was this assistance that saved the throne and smothered the rebellion. What has Europe won from it? Only the bitter hatred and scorn of the race that it saved and kept in power. For thirty-five years the Manchus have dealt back dagger thrusts and insults for every kindness showered upon them.

It is the general sentiment among white people who have lived among the Chinese and who claim to understand some little about their motives and their ambitions, that China will never be in a settled condition until this Manchu dynasty has been exterminated or banished once and for all and the old Chinese line of Emperors seated on the throne. The great province of Sze Chuan is the head and front of the Tai-ping power, a power that is steadily growing and patiently making for its ultimate object—the overthrow of the line that usurped the throne 250 years ago.

The Chinese who stand for a return of the old kings occupy a vast stretch of territory covering an area of 90,000 square miles, with its northern boundary extending 250 miles along the Yang-

GATE SCENE, CHIEN MUN, PEKIN, CHINA

CONFUCIAN TEMPLE, FORBIDDEN CITY, PEKIN, CHINA

tze-Kiang and running south in an irregular breadth of from 300 to 360 miles. The provinces embraced in this section of the Empire contain from 92,000,000 to 94,000,000 people. And these millions ever keep alive the belief that some day they will be able to rise again and do away with the Manchu dynasty.

These people are intelligent fatalists; they never quarrel with facts. And their patience is as deep as the sea. They will wait for the opportunity, and when it comes they will strike.

WEDDED TO A CENTRAL GOVERNMENT.

From the formation of the first dynasty to the present time the Chinese have been absolutely knit to a central government by a highly elaborated system, civil and military. It is the chief ambition of the rich and poor alike in every part of the Empire to be identified in some way with the government. The poor make all kinds of sacrifices in order that their sons may be educated to pass the civil service examination and thousands come from the distant provinces for the trial which is for the humblest as well as the highest Chinese or Manchu of any district. It is in this way that the great viceroy Li Hung Chang rose from small beginnings and because he and his brothers were all distinguished in examinations their mother was highly honored.

No nation sets a higher value upon education, in none does it establish a closer connection between the people and the state. The Emperor is considered to be the head and source of the whole system and reverence for him is universal. Such is the veneration that attaches to his office, no matter who the incumbent may be, a change of persons or a change of dynasties would leave the system practically intact. In their present state the Chinese would not know how to get along without it. Modifications that have been made upon the idea of centralization have really tended to give it strength. In practice each province enjoys a large measure of home rule and bothers itself little about the other provinces. It may not be affected by a rebellion in one of the other provinces, whose suppression is the peculiar duty of the latter's own government or viceroy.

But such diversity by keeping local affairs distinct, increasing the liberties of the provinces and limiting their responsibilities, makes unity under the imperial rule. With this explanation it is quite plain why dynasty after dynasty has held such remarkable control of the population and the power of the Emperor has been beyond that of any other potentate in the world.

All power being centrally lodged in the Emperor the good or ill-treatment of the people has depended upon his good or bad qualities. Upon the latter there has never been a constitutional or legislative check. The Emperor makes his own course and that of his people. The good Emperor Yu, twenty-two centuries before Christ, had a census taken. China then possessed nine provinces. He had maps of these nine provinces engraved upon nine bronze vases. These vases were deposited in a temple and were supposed to secure the crown to their possessor.

THREW THEM INTO THE RIVER.

Three hundred years before Christ another Emperor, whose throne was threatened, threw the vases into a river, not only to prevent them from falling into the hands of his enemies, but also to make his hold upon the throne secure. He accomplished the latter end, although his armies had more to do with this than the vases.

The Han dynasty which came into power shortly after the birth of Christ created for the people a topographic office, called the Chi-fang-shi, to which was entrusted the first survey of the land in the preparation of the maps. This was of great value to the people, although from the mathematical point of view the work done was almost valueless. The measurements lacked precision, illustrated to-day by the li or unit of distances. The li is usually estimated at one-third of a mile but in many provinces it nearly approximates the English mile, and 185, 192, 200 and 250 are variously reckoned to the degree.

The imperious rule of the Emperors who have been unjust is not better illustrated than in a story of the Emperor Che Hwang-ti. In his reign the writing of books on arts and sciences had just

begun. Hwang-ti was advised by his ministers that it was much better for the people that they should learn the traditions of the past and cling to the education of the past and that the new works should not be given them. He, therefore, issued an order that all books should be burned except those containing records of his own reign. He ordered also that all those who dared to speak of the objectionable books should be put to death and their bodies exposed in the market place. Still a further order was that those who should make mention of the past so as to blame the present should be put to death along with their relatives.

MUST BE BRANDED AND SENT TO LABOR.

The last part of his edict provided that any one possessing the forbidden books after the lapse of thirty days from the issuing of the edict should be branded and sent to labor on the great wall for four years. The result of this edict was that nearly five hundred scholars who failed to obey the mandate of the Emperor were beheaded and literature of incalculable value to the China of then and the China of to-day was destroyed.

It remained for the Han dynasty, which succeeded that of Hwang-ti to reverse his destructive order and to give every encouragement to men of letters. The dynasty which succeeded the Han dynasty again reverted to the policy of punishing scholars and destroying literary works of merit.

There is an unwritten law in China in regard to the Emperor which runs:

> "And whom he will, he slays;
> And whom he will, he keeps alive."

The people have never departed from this belief, and so long as they cling to it the Emperor's rule or the rule of the ministers of the dynasty, who may control him, will be as arbitrary and unjust as evil passions can suggest. It is owing to this absolutism that a society such as the Bow Wong Weui has an existence. Its story will illustrate to what extent tyrannical power has incited rebellion within the Empire. The leader of this society is Kang

Wu Wei. The membership is variously estimated at from one hundred to three hundred thousand.

Its object is to overthrow the power of the present Dowager Empress and restore the Emperor to his throne, or to place a Chinese Emperor on the throne—one who is not of Manchu origin. The membership of this society has been made up from native Chinamen, who at one time or another have been arrested without a warrant or cause by order of imperial officials, and whose homes have been robbed and destroyed, whose families have been maltreated and many of whose relatives have been driven by governmental persecution out of the Empire and into foreign lands.

EMPEROR FAVORS REFORMS.

The present Emperor is known to be in favor of many governmental reforms opposed by the Dowager Empress and her clique. When the Boxer movement started and the Dowager Empress assumed the reigns of government and opposed the Emperor, six of his principal advisers were beheaded by her order. They were all men of ability, willing and anxious to bring China into direct contact with the Western world and to ameliorate the present condition of the Chinese people.

Two of the Emperor's advisers escaped the wrath of the Dowager Empress and the anti-foreign element by fleeing. These two were Kwang-Yu-Wei and Laing-Chi-Chao. A heavy reward was offered for their capture, whether they should be taken alive or dead, and the price is still upon their heads. The dynasty, if at all vicious in character, has the opportunity to make far greater trouble for the common people than can the ruling powers of governments such as England, Germany, or those of the Latin governments. The Chinese people themselves have a hundred times been held responsible for outbreaks against what the Western world calls civilization, which in truth they were not opposing, but the dynasty.

This assumption of power by the Dowager Empress is not the first time that China has been influenced, for weal or for woe, by a woman. There are precedents for her action. Nearly seven hun-

dred years after the beginning of the Christian era, at the time of the death of the Emperor Tai-tsung, the imperial power was seized by a woman. This woman was the wife of Kaou-tsung, and her name was Woohow. She gained supreme influence in the management of affairs during the life of her husband, and at the time of his death she put aside his lawful successor, Chung-tsung, and took possession of the throne.

At that time the Chinese frontier extended as far as eastern Persia and the Caspian sea. The fame of the nation was so great that ambassadors visited its court from Rome, Persia and other nations. Woohow governed the Empire with far more discretion than the present Dowager Empress. She sent her armies to fight the Tibetans and regained from them the districts of Kuche, Khopen and Kashgar. She re-established the imperial government in the west, and her generals gained great victories over the enemies of the Empire in the north-east. She was a strong and powerful ruler, and not unacceptable to the people.

SHE POISONED HER HUSBAND.

After her death her son, Chung-tsung, attempted to assume the throne from which she had kept him, but his wife was as ambitious as her mother-in-law had been, and a little more like the Dowager Empress of to-day. She poisoned her husband and set her son Juy-tsung on the throne. He was weak and vicious, and reigned but three years, at the end of which time both he and his mother disappeared from history. There are many other instances of women controlling the policies of their husbands, the Emperors, who yet did not come into the prominence of the examples cited. It has not been an uncommon thing for the Emperors to pay more attention to concubines in their palaces than to their lawful wives.

Some of these concubines, or illegitimate wives, sanctioned by the Chinese law of conduct provided for the Emperor, have been women of good impulses and high character despite their ignoble positions and their influence has been for good. Others have been unprincipled and ambitious. Lew Pei, who at one time assumed to be the rightful sovereign of the entire Empire, is said to have

been controlled by one of these women of humble origin who afterwards deserted him and became the mistress of the famous Chinese general Sze-ma E, of whom the Chinese historians say that "he led armies like a god." The false woman informed him of the weak points in the army of Lew Pei, and he became the victor. By this woman Sze-ma E left a son, Sze-ma Chow, who became as distinguished as his father.

A NOTORIOUS PIRATE.

When the Tartars, the ancestors of the members of the present ruling dynasty, were gaining their control of China they were much harassed by the celebrated pirate, Ching Che-chung. He kept up a predatory warfare against them on the coast. Finally he was brought to their terms and into their service by their sending to him a princess who promised to become his wife if he would yield allegiance to the Manchu invaders. Her beauty was such that he yielded. Just before the accession to the throne of the Emperor Tung-che, or about 1872, for a short time China was governed by the present Dowager Empress and the three other wives of the deceased Emperor. The Dowager Empress took care that her three rivals should speedily disappear and she become in fact, if not in name, the dominating power in the Empire.

It is scarcely possible for the will of the Emperor to be thwarted from outside of his own court, there being so many impediments to approach between him and the common people. The Grand Council, whose functions have lately been largely usurped by the Tsung-li-Yamen, has been one of the many intermediary bodies between the Emperor and the people, which has prevented proposals for reform reaching his ears. This Grand Council is supposed to be composed of five prime ministers and the Dowager Empress. Its proceedings are of such an important character that its meetings are always held at between three and four o'clock in the morning in the inner chambers of the imperial palace.

Before it all documents and papers, which originally were intended for the Emperor's eye, first come and are passed upon. It is decided in these sessions, which usually last each day until six

o'clock in the morning, as to what shall be communicated to the Emperor and what shall not. Often imperial decrees are prepared and taken to him without his having the slightest knowledge of the reasons for the decree or even what the decree contains. The present Emperor has been so completely surrounded by the anti-foreign element and his enemies that it has not been possible for him to create strong friendships, nor to secure a court faction strong in his interests. How strong or how weak he is it is impossible for the Western world to judge.

GOVERNMENT PERVERTED TO EVIL PURPOSES.

The Grand Council with its mysterious sessions has been able, up to the present time, to rule the Empire from the anti-foreign point of view and to give a superb illustration of what a dynasty may become in the hands of evil persons. Few dynasties in China have lasted over two hundred years. They seem to run out in vigor and strength at the end of that time. Their Emperors, as a rule, at the inception of a dynasty are strong. Rulers of the land and water in the eyes and minds of their subjects, they have every opportunity given them to elevate and advance their people.

For a brief period this is attempted, then princes of debased habits come into control, and the nation is plunged into insurrection and rebellion fatal to the peace of the people and disastrous to all foreigners within their range. So many sacred attributes are given to the Emperor by the religion and the law of the land that if he be for the right, his power is little short of superhuman. If he be for the wrong, his power for evil is as great as that of the "devils" all Chinamen fear and consign to the purgatorial regions.

CHAPTER V.

The Influence of Legends.

China's Mind Permeated With Mysticism—Fables and Legends Created by Native Priests—Efforts of Confucius to Show the Truth—Story of the Three Virgins—Five Points of the Compass—Origin of the Earth—Creation of Man—Story of the Rose—Power of the Winds Venus and the Sun.

INFLUENCED as the Chinese mind has been since the first days by legends, it is little wonder that the successive dynasties have gained such extraordinary control over them and that the present, or Manchu, dynasty was enabled to engraft itself upon the Chinese monarchical tree so easily. The Chinese have divided the pre-historic ages into three periods corresponding with those of the Western archæologists. They say that Fu-Hi made weapons of wood; Thin-Ming, weapons of stone and Shi-Yu, weapons of metal. But after iron implements were introduced the stone arrow-heads were still supposed to possess a symbolic virtue and in the hand of the sovereign regarded as emblems of royalty. With the beginning of their authentic history, 4,000 years ago, the people of the Chinese Empire worshiped natural objects. Good or evil spirits were supposed to produce rain, thunder, lightning, the terrible typhoons, the wrath of the waves and the beneficence of the sunshine. Evil spirits were only to be propitiated by prayer and sacrifice.

Special deities were found in trees, rocks, running waters, the earth and the seas. Above the earth was a heaven filled with angels or demons. Man himself was held to be a god, although the feeblest of his kind. He could only guard himself against all the other gods by supplications and conjurings. The popular mind created a hierarchy. In this there was Tien, or "heaven," enveloping the earth, encompassing all nature, illuming it with its rays. Then came Shangti, or "Supreme Lord." The active principle of universal nature is opposed to Ti or the "earth" which receives and matures the germs It is now more than 300 years since European scholars began to quarrel about the true meaning of this

term "Shangti" applied to heaven, and they ask whether it may be translated by the word "God" taken in the theological sense.

The evolution of all religious thought in China started directly from the basis of spirit worship.

CONSTANT PRAYERS AND PETITIONS.

The Chinese have always imagined themselves surrounded in the atmosphere and in natural objects by genii and have constantly offered them prayers and petitions for protection. The head of a patriarchal family of olden days offered these genii food and perfume as a peace token. Such a religion as this had no place for a priesthood. No revelations having been made from above, no interpreters of the divine word were needed, but it came to be that a hierarchy corresponding with that of the spirits themselves was naturally developed in the social body. On the Emperor was bestowed the privilege of presenting offerings to heaven and earth, to the chief rivers, and to the sacred mountains of the Empire which from age to age have varied in number from five to nine.

The early feudal lords sacrificed to what were called the secondary deities, while ordinary people offered their petitions to trees, rocks, streams.

The priesthood came with the growth of the social hierarchy and served to develop the appetite of the national mind for fables. This belief in impossible things led to propitiatory sacrifices. Hundreds of courtiers at times caused themselves to be buried alive in order to accompany their master to the other world. When Hoang-ti died 200 years before Christ, several of his wives and body guard followed him to the grave and 10,000 working men were buried alive around his funeral mound. Witchcraft was sometimes guarded against by throwing new born babes into running waters. A Mandarin once put a stop to this practice in his province by causing several of the infanticides to be cast into the river Kiang, charging them to convey his compliments to the water gods.

According to a writer in Illustrazione Italiana, there is and has been for centuries a widespread belief in China that some momentous event will happen in that country whenever Venus passes over

the sun, and, as a conjunction of Venus and the sun took place only a few months ago, he pointed out that the terrible events which have just occurred in China will surely, at least in the popular imagination, be connected with and very probably ascribed to this meeting of the two celestial orbs.

As a proof of this statement he refers to a remarkable event which occurred in 1875. In January of that year Tung-ce, the predecessor of the present "son of heaven," became seriously ill, and the court physicians, after many consultations, gravely informed the Tsung-li-Yamen that their august patient could not recover unless the dome of the Catholic church at Petang were destroyed. This church is not far from the wall of Pekin and its dome, which had recently been constructed, was an eyesore to many court officials. The missionaries connected with the church were duly informed by the Tsung-li-Yamen that the dome must be removed, whereupon many discussions took place, during which the Emperor died. A few days afterward the missionaries received private information that no more would be said about the dome as the cause of the monarch's death had been discovered, the court astrologers, after many laborious calculations, having come to the conclusion that this lamentable event had been caused by the passage of Venus over the sun, which had just taken place. The belief that some very important event will take place whenever there is a transit of Venus shows how inclined the Chinese mind is to superstition. The astrologers profit by this.

CHINESE MANDARIN.

THE SUN AND VENUS RESPONSIBLE.

It was not alone the Emperor's death which impelled the astrologers to spare the Petang dome, but also the fact that a few days later the young Empress committed suicide. That two events of such magnitude could be due to natural causes Chinese soothsayers would not believe, and therefore they unhesitatingly held the sun and Venus responsible for the untimely decease of the Emperor and Empress.

That some very unusual events would occur about this time seems to have been clearly foreseen by the young Emperor of China. According to the Manchester Guardian, his distress of mind began in December, 1897, when the astronomical board of Pekin reported to him that there would be an eclipse of the sun on the next New Year's day in China.

According to celestial tradition this announcement was a warning to him that he had not conducted himself wisely, and that some terrible thing would happen to him and to his country if he did not mend his ways. Desiring to avert the wrath of heaven, "he at once issued an imperial decree, in which he declared himself to be filled with a great fear and to be devoting his leisure to strenuous self-examination in the hope that he might thereby learn the errors and frailties that had entailed this reproof from the heavenly powers."

It was predicted even then by leading Chinese astrologers that the eclipse of the sun which took place on May 28, 1900, would prove ominous to China, and this prediction coming to the Emperor's ears caused him to take extraordinary precautions for his own and his country's safety. He decreed, first, that the courtiers' congratulations to the Emperor should be delivered in a hall different from that usually used for this function; next, that instead of the customary gorgeous raiment the court should dress for some time in sober, everyday garments, and third, that an altar should be erected in an inner palace for the purpose of offering "special prayers for the mercy of high heaven toward his chosen people."

The Empress Dowager regarded the future with more indifference. The usual observances have been held at her palace during the last two years, and to those who have questioned the advisability of such conduct her reply has been that "as these observances are paid to one senior to the Emperor, high heaven will not be displeased at this display of imperial pomp, since it is really an exhibition of the Emperor's filial piety."

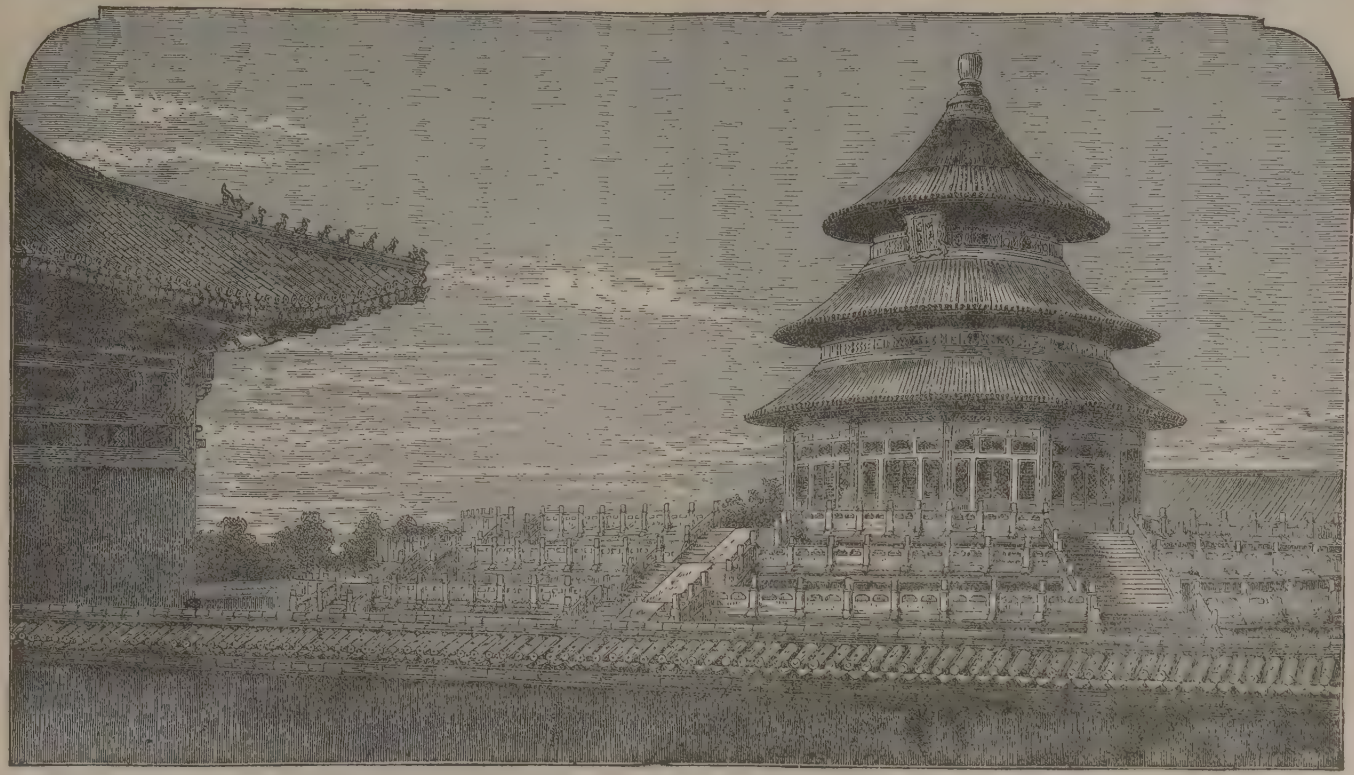
CANCER, RULING SIGN OF CHINA.

The main reason why all Chinese astrologers predicted that the present time would be an ominous epoch in their country's history is because the conjunction of the sun and Venus took place a few months ago in Cancer, the very sign which for centuries has been regarded as the ruling sign of China, or the one which has most influence over it for good and evil. Venus was in that sign for days, and until she left it the Emperor's advisers did not feel justified in promising him any measure for good fortune.

Finally, here is a very singular coincidence: Dr. Waltenrath, a well known German astronomer, discovered a few years ago a minor satellite of the earth, to which the name Lilith has been given. Calculation shows that the period of this satellite is 126 years; in other words, it takes her that time to pass through the 360 degrees of the zodiac. German and English astrologers regard those days on which Lilith forms a conjunction with the sun as being peculiarly important, and more than one treatise has been written to prove that when Lilith occupies a critical position in the horoscope of a nation some extraordinary event is bound to take place. Now for the first time in 126 years Lilith and the sun formed a conjunction on July 6, 1900—the very day on which the massacre of the foreigners was believed to have taken place in China—and this conjunction occurred in Cancer, the very sign which since Ptolomy's time has been appropriated to China.

THEY KEPT IT SECRET.

An incident illustrative of the danger lying in Chinese superstitions is related by Chester Holcombe, for many years secretary



THE TEMPLE OF HEAVEN, PEKIN.

of the American legation at Pekin. When General Grant was visiting China Mr. Holcombe secured for him a privilege never before that time accorded to a foreigner, the privilege of admission into the sacred precincts of the Temple of Heaven, in Pekin. Now, it is contrary to the settled belief of the Chinese to admit a member of the female sex, old or young, even to the temple ground under any circumstances.

It is said that should a Chinese guard venture even to carry a baby girl in his arms within the forbidden lines he would probably be punished with death. Not knowing of these restrictions, a number of ladies in General Grant's party ventured to follow him when he visited the sacred edifice.

Realizing the seriousness of this action, Mr. Holcombe afterward apologized to the Emperor's representative for the conduct of his countrywomen, and was informed that the intrusion would be overlooked, but must be kept as secret as possible, for should the populace learn of it an anti-foreign outbreak would be likely to follow. They would not forgive such a pollution of their most sacred building.

THE BOOK OF DIVINATION.

To protect himself in time of trouble or to divine what evil or good the future may have for him the Chinaman has his Book of Divination. This book consists of sixty-four diagrams composed of combinations of unbroken lines with broken lines. The book is supposed to be presided over by a legendary god who governs all of its dictums. Each of the sixty-four diagrams is designated by a name and accompanied by a short explanatory text. These diagrams, properly speaking, are hexagrams, or six sided, and they are regarded as an extension of the eight trigrams, called the Pat-Kwa, or eight Kwa, formed by combining the same broken and unbroken lines three at a time.

The unbroken lines in the Book of Divination are called "yeung," which means "masculine." The broken lines are called "yam," which means "feminine." In order to divine or to have the book divined, small blocks are thrown three at a time into the air. As they come down the position they land in and the manner

in which they cross each other indicates some one of the sixty-four diagrams of the book. Reference is then made to that number and the player is enabled to know what his fortune will be for the next thirty days, or why Fate has been unkind to him. This method of divination is only practiced between the twelfth and the fifteenth of each month.

The Chinese fortune teller, who is also a priest of legends, usually displays as a sign a cotton cloth painted with the Pat-Kwa or "eight diagrams." He may have divining powers, in which case he will use the divining splints. These splints arranged for divination consists of thirty-two or sixty-four pieces of bamboo about five inches in length and tipped with red. One-fourth of the splints are marked with one dot and called "tan" or "single." One-fourth are marked with two dots, called "chit" or "broken." Still another fourth is marked with a circle called "ch'ung" or "duplicated," and the last fourth are marked with characters called "kan" or "united." They are regarded respectfully as yeung, "masculine;" yan, "feminine;" shiu-yeung and shiu-yam, yam in this case meaning assistant.

HOW FORTUNES ARE TOLD.

The person desiring divination draws a splint at random from the vase in which the entire bundle is placed and the fortune teller notes its mark upon a piece of paper. Another splint is then drawn and the result written down just above the former mark, and this is repeated until six marks in a line, one above the other, are obtained. The combination is then interpreted with the aid of the Book of Divination.

This is somewhat similar to Mikuiji, or the divining sticks of Japan. In this sixty bambo splints about nine inches in length and marked with numbers from one to sixty are placed in a mykuyi bako, or box. They are shaken up until one of them falls out of the box and its number is at once referred to the Book of Divination where the explanation of or prophecy is found. Either sixty or one hundred sticks may be used. The even numbers are considered lucky and the odd numbers unlucky, with the exception of

number one, which is very lucky and number one hundred which is very unlucky. Mikuiji is to be found in both the Shinto and Buddhist temples of Japan.

It is little wonder that depending upon such devices as these the Chinaman's mind should be extremely susceptible to the influence of legendary tales. He believes so firmly in his legends and that they can effect for him so much good that he invariably appeals to the God of War through his priests by use of the ts'un-U. In English this means "lot-answers." These are one hundred bamboo splints about ten inches in length which are placed upon the little ledge or altar before the shrine of the God of War. With the splints are always two pieces of wood rounded on one side and flat on the other and usually made of the root stalk of the bamboo.

The one who is appealing to the God of War, after making the usual sacrifices, throws the last two pieces of wood mentioned to ascertain whether the time is propitious for divination with "lot-answers." In throwing the pieces, if both fall with their curved side uppermost, the indication is a negative one, neither good or evil; if both fall with the flat side uppermost, the indication is unfavorable; if one falls with the curved side uppermost and the other reverse, the indication is good. It is customary to throw the blocks until they fall three times alike in succession.

CONFUCIUS SOUGHT THE TRUTH.

To much of this vast fabric of superstition and error, Confucius, as a writer, as a prophet and as a seer, was opposed. Mancius wrote of his time:

"The world was fallen into decay and right principles had dwindled away. Perverse discourses and perverse deeds were again waxen rife. Cases were occurring of ministers murdering their rulers and of sons murdering their fathers. Wrong thought was everywhere. Confucius was afraid and wrote his book the Chun Tsew."

It is said that as soon as the book appeared rebellious ministers quaked with fear and undutiful sons were overcome with terror. Said Confucius himself:

"It is righteous decisions I venture to make."

The endeavor of Confucius was to revive purity. He taught that a man was a microcosm, and that by striving to improve himself by acquiring true knowledge, by purifying his thoughts from superstitions, by rectifying his heart and by clothing his person, he would then be able to regulate his family. If he was able to regulate his family, he then might be able to govern a state; when he could govern a state, he might be trusted to rule an Empire.

But the people of the time of Confucius, while aroused for a short period by his teachings, quickly fell back into their old ways and it was a number of centuries after his death before that profound respect was given to his works that is now entertained in all parts of the Empire by the people.

CURIOUS OLD MYTH.

The myth-lore of China is not so different in many respects from that of other early nations of the world. Perhaps in the following story the foundation of a certain Christian belief may be found. This is in the story of the origin of the present Manchu dynasty. The native writers tell us that many millions of years ago three heaven-born virgins lived beneath the shadow of the Great White Mountains in the north of the Empire. They were bathing in a lake one day, which reflected in its bosom the snow-clad peaks towering above.

Suddenly a magpie passing overhead dropped a blood-red fruit on the clothes of the youngest. This the maiden instinctively devoured and forthwith conceived and bore a son whose name was Ai-sin Ghioro, which being interpreted is the "Golden Family Stem," and which is the family name of the present Emperors of China. When his mother had entered the icy cave of the dead her son embarked in a little boat and floated down the river Hurka until he reached a district occupied by three families who were at war with each other. The personal appearance of this supernatural youth so impressed these warlike chiefs that they ceased their battling and claimed him as their ruler.

HIS PEOPLE WAXED FAT.

For his capital was selected the town of O-to-le, and from that day his people waxed fat, and at length, as has been so often told in the story of the history of China, kicked against the Chinese and eventually overthrew them. If this story seems strange, no stranger is that of the arrangement of the points of the compass. All Western nations have four points of the compass. China has five. They are the North, the East, the West, the South and the Center. China occupies the Center. As to the creation of man himself the Chinese have innumerable legends. One of their legends states that the Maker of all things lived in black darkness before the world was created.

At the time of the creation he conceived within himself and thought outward into space by which mists and steams were created and these gradually took shape and became the sun. The sun converted such mists as had not been drawn into it into great bodies of water. And into this water the Maker cast the twin seeds of Mother-Earth and Heaven. These twin seeds united and from their union came human and animal life. As this life developed and grew, the Mother-Earth withdrew from Heaven and in time was entirely separated. Now the gulf between them is so wide a Purgatory is interposed, whose punishments must be undergone before the humans of earth can ever hope to enter that Heaven with which they were once united.

Still further carrying out their love of the supernatural, the Chinese have worshiped all streams and lakes as gods, and to every mountain is connected a legend. Often their peaks bear the title of Khan, meaning king. They have one god (of Hindu origin) known as Yaman Dag. He is figured with the head of a dog or else of an ox. He wears a coronet of human skulls bound in flames, whose twenty hands are grasping human limbs or instruments of torture; he is painted a deep blue and his wife a light blue. In the Shan-alin range the Manchu poets say is the sacred home of their forefathers.

The Kwan-ning range nearby has always been regarded as one of the tutelar deities of the country. Mount Wulin, of this

range, has always been included among the nine guardians of the Empire. The jade hatchets which were once used in Yunnan are called "thunder sticks." The meaning of this is that they are bolts hurled to the earth by the God of Thunder. Every effort is made under this influence of legends to propitiate spirits of the air and water. That is, all nature, from the stars of the firmament to the wandering ghosts of the dead. Two principles govern the universe—the Yang, or male principle, represented by the sun, and the Yin, or female principle, represented by the moon; the former vivifying and propitious, the latter hostile and deadly.

Yet nothing could exist but for this mingling of the two principles, through whose union everything is born and flourishes, and the perfect understanding of which confers immortality. In every house is seen the image of a tiger bearing the taiki, on which are represented Yang and Yin interpenetrating each other in a magic circle and surrounded by lines of various lengths indicating the cardinal points and all nature. These lines are the famous diagrams which have served to compose the Yi King, or "Book of Transformation," attributed to Fohi, and the sense of which so many native and European scholars have vainly endeavored to fathom.

SHADES OF FOREFATHERS HAUNTS.

The worshipers are guided in all things by the magic arts. The shades of their forefathers fill the earth and circumambient spaces. These exercise a good or evil influence over the destinies of the living. In the individual is recognized three Huen or souls. The first is rational, residing in the head, the second is the sensuous one in the breast and the third is the material one in the stomach. The first two of these after death may be fixed, one in the memorial tablets and the other in the tomb, but the third escapes into space, seeking to enter some other body. Its influence may become hostile to the family, if they neglect their religious observances.

The Huen of children are to be feared because they were still imperfect at the time of death. The incense sticks are burned at the entrance to houses and shops to prevent these and all other

malignant spirits from entering. Before beliefs such as these, bred into the souls of the people by 4,000 years of education, Christianity staggers. It is not strange that its conversions in this nation have been so comparatively few in number.

BEAUTIFUL LEGEND OF THE ROSE.

One of the beautiful legends of the Empire is that of the Rose. There lived before the time of Christ in one of the coast provinces a Chinese maiden who loved the Emperor Kaou-te. It was not possible for her to declare her love to him, even if she had wished to. She was of humble origin, and although beautiful in face and form, not destined by the gods for the favoring glance of an Emperor. Nevertheless she worshiped that august personage, and in time the story of her love passing slowly from lip to lip reached the ears of the Emperor. He commanded her to be brought before him, and she came with her aged parents expecting instant death for her temerity.

But the Emperor looked kindly on her beauty and confusion, and gave her the opportunity to become one of his concubines, he already being provided with the requisite number of legal wives. Although frightened at her own courage, the maiden begged the Emperor to not give her so lowly a place as that of a concubine, but to permit her to go her way and die in peace. She made it evident that if she could not be his lawful wife she did not desire his love at all. The Emperor did not desire to lose her, and yet was so impressed with her modesty that he felt that she must not be harmed.

The story runs that at this interesting juncture the Gods of the Winds intervened in behalf of the maiden. Suddenly there blew up the apartment in which the king, his courtiers, the maiden and her parents were, a tremendous gale. The Winds blew from the north, east, south and west. Great clouds of dust swirled into the room and the eyes of all were blinded. When they could not see, the maiden disappeared, and where she had stood appeared a little mound of earth which the South Wind had carefully deposited. Freeing their eyes of dust the king and his friends

viewed this earth with wonder. Then the East Wind blew and moistened the earth with a gentle rain. The West Wind blew and the sun shown upon it and from its bosom came an exquisite Rose. The North Wind blew ever so gently and tempered the hot rays of the sun and the Rose filled the room with its perfume, and its beauty was like that of the maiden whom no one was to ever see again.

The legend states that so long as the Emperor Kaou-te lived this rose never faded nor grew old, but remained a perpetual reminder to him of the purity of affection of his humble subject. The day he died the parent stem of the rose broke, the petals of the flower faded and withered and passed away forever. The story is more than 2,000 years old, but is still told to Chinese maidens by their mothers as a veritable truth.

PUNG, WHO LIVED SO LONG.

The Chinese tell a story of a man named Pung, who lived 800 years and married successively seventy-two wives. Number seventy-two having died and entered the other world she inquired of Pung's grandfather why her husband had survived so many centuries. "Is it," she asked, "that his name has not been written in the register of Yen Vang, the god of death?" "Not at all," replied Pung's grandfather. "I will unravel the mystery for you. Both the name and surname of my grandson are really entered in the book, but in a peculiar way. When the leaves of the volume were put together the binder accidentally took the leaf on which Pung's destiny was written, twisted it and used it to fasten the leaves together." Pung's wife could not keep the secret, and, the story reaching Yen Vang's ears, he examined the register, pulled out the piece of paper, and Pung's life was ended at that moment.

Another example of the legendary influence is the prevalent belief as to the character of Hades. A book exists in China which is called the "Precious Records." In this Hades is described. The Rev. George Clark has prepared a translation of this.

Hades is conducted like a State Department, and is divided into so many Halls of Judgment, each with its president, staff of

officials and specified number of hells. The decrees of every president and the penalties in every hell are so minutely set down that there is small possibility of a mistaken address for any soul, although it is recorded that one virtuous man was cut off in the prime of sanctity and his soul conducted to a Hall of Judgment by the blunder of a demon, who was severely reprimanded. There is no red tape in this administration and rewards and punishments are allotted with scrupulous care.

It sometimes happens that the merits of an accused soul exactly balance his offences, and he is then allowed another chance, and begins life again with excellent opportunities of well doing If his account does not stand to his credit, he may be born again to deformity or incurable disease. People thus afflicted in China are believed to have misconducted themselves in a previous life. There are inducements to virtue as well as punishments for vice. If a woman should please the gods in one stage of existence she may be born a man in the next. According to Chinese philosophy, the principle of good is male (Yang) and the principle of evil is female (Yin). The lady who has the privilege of changing her sex in a new life must, therefore, feel highly flattered by the favor of the immortals.

NO DISPUTING OF RECORDS.

There is no litigation in the Halls of Judgment, for no soul dreams of disputing the "Precious Records." The ledgers of Hades are kept most punctiliously and as the sacred text remarks impressively, "there is no deception." By way, however, of preventing any cantankerously litigious soul from raising difficulties and wasting the president's time, there is a simple but effectual ceremony at the door. When received by the "God of Fate" the soul is offered a cup of tea, which induces forgetfulness.

Rev. Clark says that when the missionaries offer tea to Chinese visitors it is usually declined; the Chinese believe that "we put something in the tea which will cause them to involuntarily join the church."

The Halls of Judgment are very severe on suicides, unless the

suicide has been committed for some virtuous reason. A debtor sometimes takes his life to spite an importunate creditor, who has to defray the funeral expenses and compensate the family of the deceased. The Halls of Judgment will decide whether the suicide was due to oppression or to a mean spirit of revenge. Unfilial conduct is about the worst offence with which a soul can be laden; but the most dutiful son cannot escape if he has defrauded the government or neglected to pay taxes. Fraud on the government seems to be limited to a very small sum and therefore the exact moral position of a highly placed mandarin in a Hall of Judgment is not clear.

A HIGH-CASTE MANDARIN.

Quacks are sternly treated, but the worst fate of all befalls the scoffers —people who openly mock the "Precious Records." There is a terrible story of what befell certain priests who ordered copies of the "Yu-Li" to be burned. Liars have a very disagreeable portion in this world as well as others. There is a certain temple where an idol devotes itself to the function of striking liars dead. A young priest on being asked if he had ever seen any liars struck dead replied, "Yes, two." His questioner replied: "My young friend, take care that you are not the third."

VIRTUES OF VEGETARIANISM.

To escape the various hells which are like the circles of Dante's Inferno, without the poetry, it seems to be a good plan to turn vegetarian. "It is believed that animals, birds, fishes and insects are possessed by some one's spirit; if their death is prevented the spirit obtains some mitigation of the pains of hell; therefore, much merit is obtained by setting at liberty living creatures." The greatest merit of all is not to eat a flesh diet. Mr. Pao killed Wan San, whose soul thirsted for revenge. Wan San met Pao, who was willing to submit to the forfeiture of his life, but

because he was a vegetarian " Wan San had pity on him, and only cut off his pigtail."

In a country " where," as was written by Wingrove Cook, " the roses have no fragrance, and the women no petticoats; where the laborer has no Sabbath and the magistrate no sense of honor; where the needle points to the south and the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left-hand and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture and to wear white is to put yourself into mourning" it is perhaps hardly reasonable to expect other beliefs or opinions than those cited. China can say without dispute that, overlooking the influence of India, she had truly made herself what she is.

CHAPTER VI.

Popular Belief in Dreams.

Common People Influenced by Visions—Dreams Affect Their Daily Life—Often Inspired to Massacre by Alleged Supernatural Influences—Love for Signs and Tokens—Superstitions of the Masses—Gamblers with Fate—How Self-reliance is Destroyed—The Popular Mind Enslaved—Many Seekers for the Truth.

IT is extraordinary how the simplest kind of a dream, caused by either a slight attack of indigestion or an uncomfortable spot in the bed, will change the entire course of a Chinaman's life. He may be comfortably located in a certain province, have his patch of garden ground, have a few coins laid by for a rainy day, and be surrounded by all his friends and relatives. On some particular night he dreams that he saw a blood red spot in the sky and that when he gazed upon it, it fell with a great splash into the sea, the waters of which were dashed upon the shore and worked great ruin to contiguous cities.

Instantly that he is awake, John Chinaman hastens to the official interpreter of dreams and ascertains on the payment of a small fee, that this dream portends a speedy death of himself, unless he immediately removes to another province. The dream interpreter knows no more the truth of what he says than the dreamer, but he is an accepted authority and John Chinaman hastens to remove his household goods and gods and locate himself in another part of the Empire. It is related of one of the Emperors that he dreamed one night that a great black dog was standing on his breast.

He awoke in great alarm and sent for his soothsayers. They were stunned. In all their lore and law of dreams there was not an explanation for the presence of a large black dog. Such an animal was unknown to them. They were in despair. The Emperor demanded instant interpretation or their heads. Finally one of their number, who was a quicker wit than the others, prostrated himself before the Emperor and said:

BLACK DOGS EAGER TO DEVOUR.

"This is the meaning of your dream. There is in all the Empire no such hideous thing as a black dog. But in the outer world where dwell devils and strange things, there are black dogs

BEHEADING A CHINESE CRIMINAL.

going about eager to devour whom they find. Now, therefore, is it true that this dream portends that your Empire is threatened from without by a black devil of a dog and that your majesty must at once call to your aid all your great men to slay the beast and thus prevent its entrance into your kingdom. Perchance, when it learns of your having been forewarned, it may not come at all."

The Emperor was so pleased at the interpretation that he bestowed great honors upon the one who had spoken and promptly beheaded the others who had been so slow in meeting the emerg-

ency. Then, as history records, he collected an army of thousands of men and waited for the coming of the "black dog." But it came not. As the soothsayer had wisely foreseen, it must have learned of the Emperor's preparations for its reception and stayed away altogether.

The Chinaman is so easily influenced by what we term superstitions that for all his motives or impulses he finds an alleged supernatural explanation. For instance, it is now clearly established that one of the causes for the Boxer uprising was the belief among the common people that all the agencies of steam employed by the white man in commerce were in reality the product of devils. All the gods of the Wind, of the Rain, of the Sunshine of the Chinaman advised him by day and by night that he could only overcome these devils by destroying the white men who made use of them.

PLOTS AGAINST CHRISTIANS AND FOREIGNERS.

Many of the ancient leaders of the Boxers knew that this was not true, but for political and other reasons they played upon the fears of the superstitious and secured their co-operation in the attack upon the foreign legations and in the massacre of white and native Christians. During the opium war of 1840, many isolated attacks of Chinamen upon white people in different parts of the Empire took place. Chinamen who were afterwards questioned as to the reasons for these apparently unprovoked attacks, explained that such and such a god or such and such a group of gods had visited them in the night when they slept and had ordered them to make way with all white people—that the white people represented the evil spirits hostile to the peace of all Chinamen, and worked with them.

It is related that the nine vases, upon which the Emperor Yu had engraved the maps of the nine provinces of the Empire, trembled at one time upon their bases. Immediately the soothsayers and the wise men of the Empire predicted the coming overthrow of the dynasty. It so happened that this did speedily follow. It would be impossible to convince any Chinaman of ordinary intelli-

gence that the trembling vases were not a sign, a token from the gods of the destruction that was to follow. Once let a Chinaman have a dream of an evil thing, or of that to which an evil thought may be attached and it is but a short time before he and his relatives, as well as his immediate circle of friends have applied the meaning of the dream to things in life, and made it a part of the national thought. Commonly speaking, the Chinaman is not supposed to be imaginative by his Western brethren. In truth, in the matter of evil spirits, evil signs and tokens, he gives a rein to his imagination that passes beyond anything heard of in other civilizations.

CHINESE BABY IN ITS WINTER CRADLE.

CHILDREN OFTEN KIDNAPPED.

The kidnapping of children is something that happens with great frequency in many of the Chinese cities. At all hours there are people beating gongs and crying "Lost Child." The walls are covered with notices of rewards for recovery. Both boys and girls are taken. The kidnappers are called "moh-hu-tsz." This means "touch them quick." It is said the moh-hu-tsz have the power to merely look at or touch a child who falls down powerless. Recently in Hankow a Chinese resident dreamed that the kidnappers of

children were the foreigners. He dreamed that he saw innumerable Chinese children being carried away by the soldiers and servants of the foreign merchants. He related his dream. It did not make a great impression upon the minds of his associates. But some one carried the story to Wuchang, where the railroad was being built with foreign money and by foreign engineers.

The dream was hardly well circulated there when the story passed among the native residents that in order to make the bridges of the Pekin-Hankow railway secure it was necessary to bury the bodies of native children under the foundations. The moh-hu-tsz was accused of being in league with the foreigners to furnish the children for the seven foundations. The result was that three men who were suspected of kidnapping were killed without process of law in Wuchang. One was drowned, the second was stoned and the third was hacked to pieces. The dream story returned to Hankow after accomplishing its terrible work at Wuchang and several suspected kidnappers were lynched there. In Michaig one of the suspects was tied up in a bundle of pith of lamp wicks over which a can of kerosene was poured, and he then burned to a cinder.

IGNORANCE AND CREDULITY.

A party of Belgium engineers were at Paoit.ng-fu when the Boxer uprising came. There were thirty in the party which included six women and one child. The Boxer leaders told the mobs they had incited to riot that they had seen signs in the heavens and strange lights at night which warned them that these foreigners must be put to death. Meanwhile the engineers had started for Tien-Tsin where they knew the protection of the allied forces would be given them. They were followed by the Boxers who finally captured four of them, of whom it is certain now that one man was shot and beheaded and his sister with him killed and mutilated. The remaining twenty-six continued their journey to Tien-Tsin, fighting all the way. They used in their defense some 2,000 cartridges. They finally reached the haven of safety in bad condition, many of the men and some of the women wounded.

In a keen and thoughtful analysis of the present troubles in

China Mr. Ho Yow, the Chinese consul-general at San Francisco, himself a broad-minded and highly cultured gentleman, has traced the difficulties to three sources: the deep-rooted national aversion to the spread of a new religion, the resentment felt at the appropriation of Chinese territory by foreign powers, and, lastly and greatest of all, the ignorance and superstition which prevails among the masses, including many of the official and Mandarin class, leading them to implicit belief in the false and slanderous stories circulated concerning the horrid practices of Christians and their evil designs upon the country. These views of the situation are corroborated by the best writers on China, including such as Chester Holcombe and Dr. Arthur H. Smith, whose work on "Village Life in China" is a revelation of the character of the people in the rural sections of the country.

GREAT STICKLERS FOR ETIQUETTE.

The point is emphasized by Dr. Smith, as well as others, that one of the greatest difficulties and the greatest source of peril in dealing with the common people in China lies in the fact that they are such sticklers for etiquette and ceremonial observance, and have so many superstitious notions about the details of every-day life, which, if disregarded or violated by foreigners, are certain to stir up resentment and lead in many cases to outbreaks of mob violence. It is hard, indeed, for a foreigner to tell when, in carrying out what is to him a common-place detail of business or social life, he may not be stepping on some sensitive Chinese prejudice or belief and storing up for himself a whirlwind of popular wrath.

Even a Chinese scholar, supposed to be far above the average of his fellows in learning, may be found beating a drum to save the sun in an eclipse from being devoured by the "Dog," and he receives with implicit faith the announcement that in Western lands the years are a thousand days in length with four moons all the time. Faith in the feng shui, or geomancy of a district, is still as firmly rooted as ever in the minds of many of the leading literary men of the Empire, as is shown by memorials in the Pekin Gazette,

calling for changes in buildings, the erection of lucky towers, etc., because the number of successful competitions is not greater.

THOUGHT TO BE AN EVIL INVENTION.

A few years ago an American resident in Canton had a weather cock of the conventional arrow form placed on the top of his house. His Chinese neighbors took this weather-vane to be a thing of evil placed there to encourage the "devil" spirit, and they made such an ado about it that the offending house owner was compelled to take it down. A similar remonstrance was made in another Chinese city against the erection of a water-spout on a house, on the ground that it drew off all the rain in the district.

CHINESE STUDENTS.

The Chinamen think foreigners have interfered with their "feng-shue," or, as one would say, the electrical conditions of their country. This is another phase of strange superstition.

The term feng-shue is an allegorical representation of an invisible and intangible but all-pervading force, which is as real to the mind of the Chinaman as is the air he breathes or the water he drinks. For two doors, or two windows, or a door and a window to be directly opposite, thereby causing a draught, is very unpropitious to the feng-shue. Therefore this arrangement of doors and windows seldom occurs in a Chinese house. When of a necessity it does occur, the Chinaman makes peace with his feng-shue by putting up a screen. This was doubtless the origin of the screen. It is thus used, not for the sake of privacy, but to keep out evil influences and to be in harmony with the feng-shue.

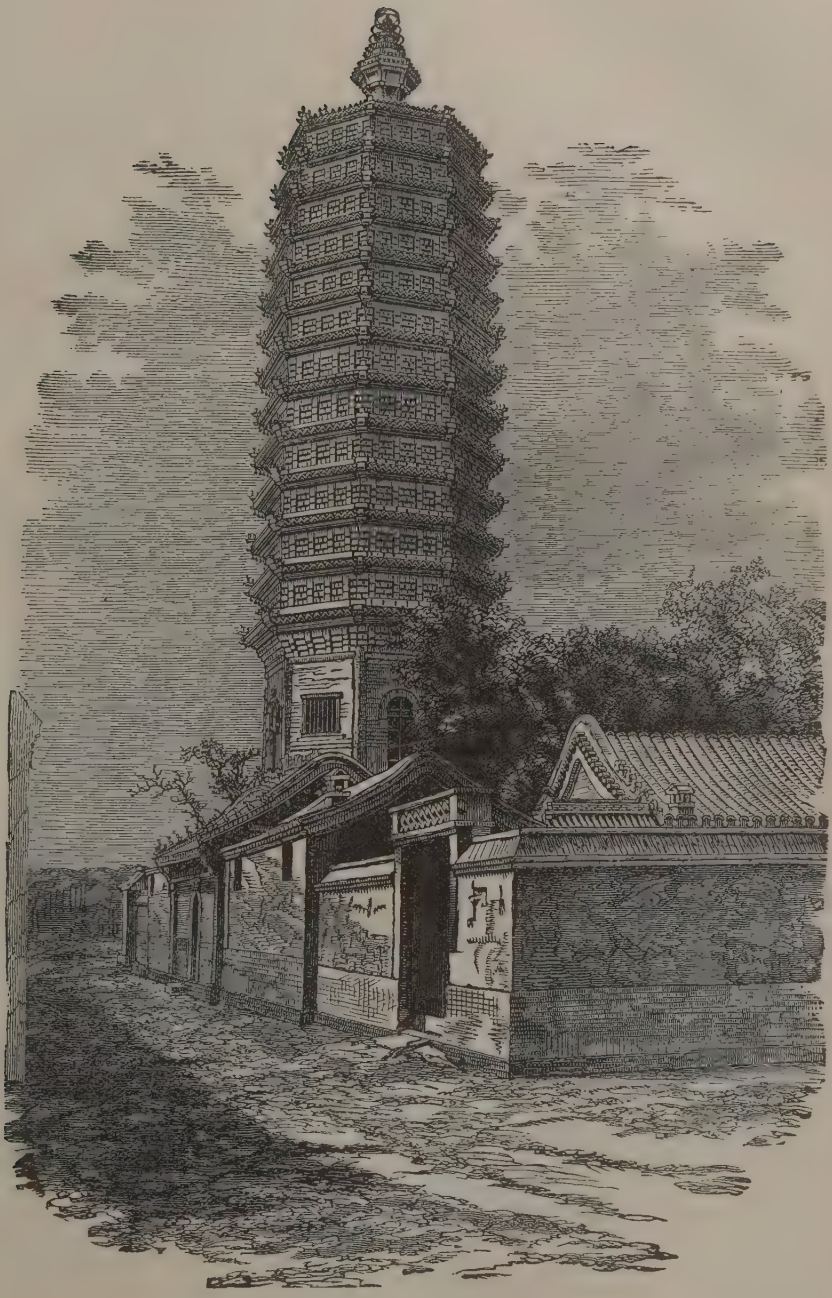
SPIRE OF A CATHEDRAL TOO TALL.

At any rate it seems to be a perilous thing indeed to disturb a Chinaman's feng-shue. Some years ago the French Jesuit missionaries erected a fine cathedral near Canton. Soon afterward a mob threatened to pull it down. It was not because the common people were intolerant of the Roman Catholic religion, but because the spire of the new cathedral was very tall and they feared the disturbance of the feng-shue. This feng-shue, like electricity, is supposed to be attracted by high points such as pagodas, tall buildings and the crests of high ridges.

This superstition is as much a part of China as the people themselves. One is forcibly impressed with this in traveling through the interior provinces where one sees a great many pagodas and tall towers. These pagodas are always situated in threes, that is, one is never seen without two others near by and the three are so placed as to form an equilateral triangle. The purpose of this is to bring good luck; to be propitious to the feng-shue.

The fortune teller who takes part in every function of life in China, is an official of tremendous importance in determining about dreams and the thousand and one signs discerned by the credulous. He literally determines everything and there is little gainsaying in his word unless by chance his prophecies should prove erroneous for a considerable period of time. In that event a mob sets upon him and beats him to death and immediately engages a new fortune teller who lives longer than his predecessor if he be fortunate enough to prophesy good things that come true.

It was the fortune teller who first determined that the seat of honor for a guest at any one's table should be on the left. This is contrary to the Western custom of placing the guest upon the right. The two opposing customs, though, in principle are probably one. Both appear to be survivals of the ancient and almost universal worship of the sun. In China the needle of the Chinese compass points toward the south and every house in China of any size faces the same way as well as the seats of honor in all reception rooms. The place on the left of the host is therefore that nearest



A CHINESE PAGODA. 109

to the east where the life-giving sun rises and hence its title to the honor.

The fortune teller discerned this several thousand years ago and having so dictated to the people the custom has remained to this day. It is a natural result of the influence of soothsayers and fortune tellers, of the belief in dreams and the fear of signs and tokens, that the people should become fatalists. All natural emotions are suppressed as far as possible. What is, must be. Everything is willed. Just how it is willed the Chinaman cannot discern save through chance, and, therefore, he throws out the dice or consults the oracles and upon their decisions bases his actions.

SHUT OUT FROM THE REST OF THE WORLD.

In another sense he wagers himself against life. It is difficult for the Western mind to comprehend the philosophy to which he clings. Ching Wu said in explanation of this philosophy:

"My people from the beginning of all time, until within the last few years, have been practically left to themselves. Contact with the so-called Western world has been more or less impossible. Before the invention of the steam engine and the use of steam, China could only be reached either by long and laborious journeys over deserts and extensive mountain ranges, or by tedious and unsafe voyages on the ocean; the Suez canal was not constructed, the steam railway was unknown. My ancestors, with the exception of such intercourse as they had with India, and the islands of the eastern Atlantic, met no one but their own people or the savage tribes which bordered the Empire. From these savage tribes nothing was to be learned.

"My ancestors looked at the stars, the clouds, the earth and the sea. They saw the lightning and heard the thunder. They felt the force of the waves. The great rivers rose and covered the land and thousands of people were destroyed. Natural phenomona, such as I now understand, was constantly occurring. First it puzzled and bewildered the people. Then, as intelligence advanced, the necessity for a social and a religious order became apparent. This necessity once confronted the Western world, but the Western

world had China, India and other older nations to draw upon for experiences. China had no such resource. What preceded her it is impossible to say.

"Some of our great people believe that the first Chinamen came from Egypt and that they had much knowledge. I do not know. If they did, nevertheless, those who built up what is the China of to-day, had to do it out of their own minds. It is not strange that in doing this, they erected many habits and customs which seem out of the way to the foreigners. What they did was for the best. Millions have been happy under their laws, millions have been good. If it is right that we should change now, the change will come whether the foreigner interferes or not. If it is not right that we should change, all the foreigners cannot bring it about. Everything is in the hands of Fate, and until what Fate decrees is made plain, we shall not know what to do."

INDEPENDENCE OF PEOPLE DESTROYED.

Self-reliance, as Western people understand the term, does not exist in China. So much superstition is prevalent, so much dream life is indulged in, that independence is more or less destroyed. The people are timorous. They face the battle for existence with rare stoicism, but when it comes to being creative, to strike out, to broadening their field for action and thought, they hesitate and draw back. This might be expanded upon, but illustrations are perferable. Reference is again made to still other systems of divination than those referred to.

One of these is found in the game of Fan Tan, known only to America as a gambling game, but having a deeper significance in China. The meaning of the title of the game is "rapidly spreading out." Fan Tan is played with a quantity of Chinese brass "cash." These in reality take the place of divining splints described in another chapter. The dealer covers a handful of this cash with a brass cup. The number under the cup is unknown. The players lay their wagers on the four sides of the square numbered from one to four. The dealer then raises the cup and divides the cash by fours, using for the purpose a tapering rod of teak

wood about eighteen inches in length. When all the fours are counted off, the winner is determined by the number remaining.

In divining or determining fortune the Chinese player (at home) finds his lucky number in the number of "cash" remaining under the cup after the counting by fours. Whatever this number is he takes it to the divining book and finds its corresponding number there, and with it the explanation of what his fortune is to be. While the Chinese lots or divining rods, or "cash" at the present age are inscribed simply with the number referring to the corresponding pages of a book in which is to be found both the oracle and its explanation, it is not unlikely that the oracle was originally engraved or written upon the lot itself.

Playing cards are used in China, not merely for gambling purposes, but also for the telling of fortunes and the interpretation of dreams. One title for these playing cards is tseung-kwan-p'ai. This set consists of one hundred and twenty cards. Cards are not played with that persistency in China that they are in many other countries. As fortune tellers they are principally used among people of the higher classes.

BULLETS COULD NOT KILL.

How far superstition may aid fanaticism is shown in the statements spread far and wide by the Boxers that all who join their ranks would be impervious to the bullets of foreigners. This made many converts to their cause. This among a people who hold that a rocky gorge cleft in the hills has been the work of a god, who find that the fossils of the rocks are sacred objects and hold that the entrance to Heaven is through the earth. This, of the people, too, one portion of whom take ammonites (fossil shells) to the highest peaks of the mountain ranges and to conjure the evil spirits near these fossils, place as offerings the bones and skulls of the great wild sheep or ovis ammon.

Another portion of the people after the death of a relative are compelled to wait for the decision of the priests as to whether the body shall be buried, burned, cast to the running waters or exposed to the beasts of prey. If it is to be exposed to the beasts of

8 CHINESE WEDDING PROCESSION. 113

prey the bones are first broken and the body cut in pieces. This is done in order to hasten the return to the first elements. If anything is left by the animals it is collected and thrown into a stream. The finger joints are often preserved and strung in chaplets while the bones of the arms and legs are converted into trumpets for summoning the priests to prayer. This practice is common in Tibet.

Thus, too, among these people where everything seems to be at variance with Western practice and custom, polyandria is practiced. The advantage of this is that it prevents dividing the family inheritance and permits all to reside under one roof. A group of sons of a family decide to marry. The eldest son calls upon the bride's parents. He speaks not alone for himself but for his brothers. If the bride's parents find him to be acceptable a piece of butter is placed on his forehead and that of the bride. She then becomes the wife of all the brothers, although, if children are afterwards born, the eldest is called father and the others uncle. "Travelers tell us that matrimonial squabbles are unknown in these polyandrious families in which the men vie with each other in their eagerness to procure the coral, amber and other ornaments affected by the common wife."

VAST DESERT WASTES.

Pass into the Turkestan country and come to the foot of the Kuen-Lun range. Here are immense stony wastes. Of these the Chinese speak with trembling. They say they are "rivers of sand," the wilderness, by them, is peopled with winged dragons and genii. "The voice of the sand mocks the wayfarer or follows him with vague force, now singing, now moaning or muttering like distant thunder, or drawing shrill hissing sounds as if the air were alive with hissing demons.

"Much of this may be due to the fevered fancy of travelers," much of it is due to the dreams which haunt those who pass into these wastes and are compelled to cross them. The stories they bring back of things unseen but felt are passed from lip to lip, from village to village until magnified a thousand times they become part of the national records and in a Chinese sense, part of

the national history. Thus, this story—the people of the city called Ho-lao-lo-kia received a message from Heaven. Being in a hardened state of mind, they rejected this message. The gods did not spare them. They were condemned to perish under a rain of sand. The storm came covering their gardens and palaces. They ran from place to place shrieking, but there was no escape.

Another tradition tells of over three hundred cities that rejected the words of the gods and immediately the sands of Taklamakan were gathered up by the winds and hurled upon them until they were obliterated. The Chinese old women say now that certain shepherds still know the sites of these cities, but that they have kept the secret to themselves in order that they may add to to their wealth the riches which they have found buried in the ruins.

STRUCK DEAD BY INVISIBLE HANDS.

At Kok-nor, not far from Lake Lob, there is a temple with an image which the natives come to worship. They return to their homes saying that the statue within the temple and the temple itself are covered with rich stones and bars of gold and silver. If one touches these he is struck dead by an invisible hand.

At Tarintzi the dead are placed in a skiff with another reversed above it to form a coffin. Half a net is given the dead one with which to fish in the other world. Then the body is set afloat on the waters. In the Tarim region for centuries Chinese travelers have searched for the marvelous "White Water." This water is said to possess the quality of cleansing all the sins of those who bathe in it. Earthly happiness is secured to them forever. The waters have not been found, but the story is a strong parallel to Ponce de Leon's search for the Fountain of Perpetual Youth.

In Oduntala is a god of the Mongols. Here seven spotless animals—a yak, a horse, and five sheep—are consecrated to the priests annually. About their necks is tied a red ribbon and they are driven to the mountains charged with the sins of the people. Here the Tangut lives, a robber in many ways, extremely religious in others. He atones for his sins by visiting the shores of the Blue Lake. There he purchases fish still living and restores them

to their native element. Thus his sins are removed. The dead of the Tangut are thrown to the beasts and birds of prey.

All these habits, customs, idiosyncrasies, and superstitions are gathered under the flag of one Empire, an Empire which until the present time has steadily grown with comparatively few setbacks for all of 4,000 years. Here is the Mongol sufficiently strong to remain for fifteen hours in the saddle, but who will not walk a hundred yards from his tent for he is unaccustomed to walking and ashamed to be seen on foot. Here, are the people who gather once a year for a great feast, when the princes, their leaders, appear before them to be questioned, reproved and "even deposed for the wrongs committed by them in the exercise of their powers." Here, are those who are condemned to attend the foxes of the Khans who claim the power of life and death over them.

CURIOUS SUPERSTITIONS.

Here is a race whose first question is as to the condition of their live stock, something which is of more importance to them than their family. Here is a people who never drink cold water because they attribute it to a malignant influence. Neither will they eat birds or fish supposing them to be unclean. Wizards thrive everywhere. They it is who are appealed to when the flocks are attacked by disease, when the rain does not come, when the sick are to be healed or when it is necessary (as it often is) for the healthy to be stricken by disease. The people engaged at different periods in the building of the Great Wall suffered much.

Near one of the breaches stands a temple. This temple commemorates a legend, which illustrates the sufferings of those engaged by the Emperor Tsin on the construction of the ramparts. A woman found the body of her husband by the wall. He had perished from his sufferings while engaged at the work. She dashed her head against the wall which immediately fell and she was buried by the side of her husband. The inscription on the temple reads:

"This woman is venerated, but the Emperor Tsin is forever execrated."

COLLECTING THE ANNUAL TRIBUTE FROM THE MONGOLIAN TRIBES IN MANCHURIA: THE CHIEF SOURCE OF LI-HUNG CHANG'S REVENUE

DIFFUCULTIES OF THE MARCH TO PEKIN: THE OVERLAND ROUTE BETWEEN TIEN-TSIN AND THE CAPITAL IN THE RAINY SEASON

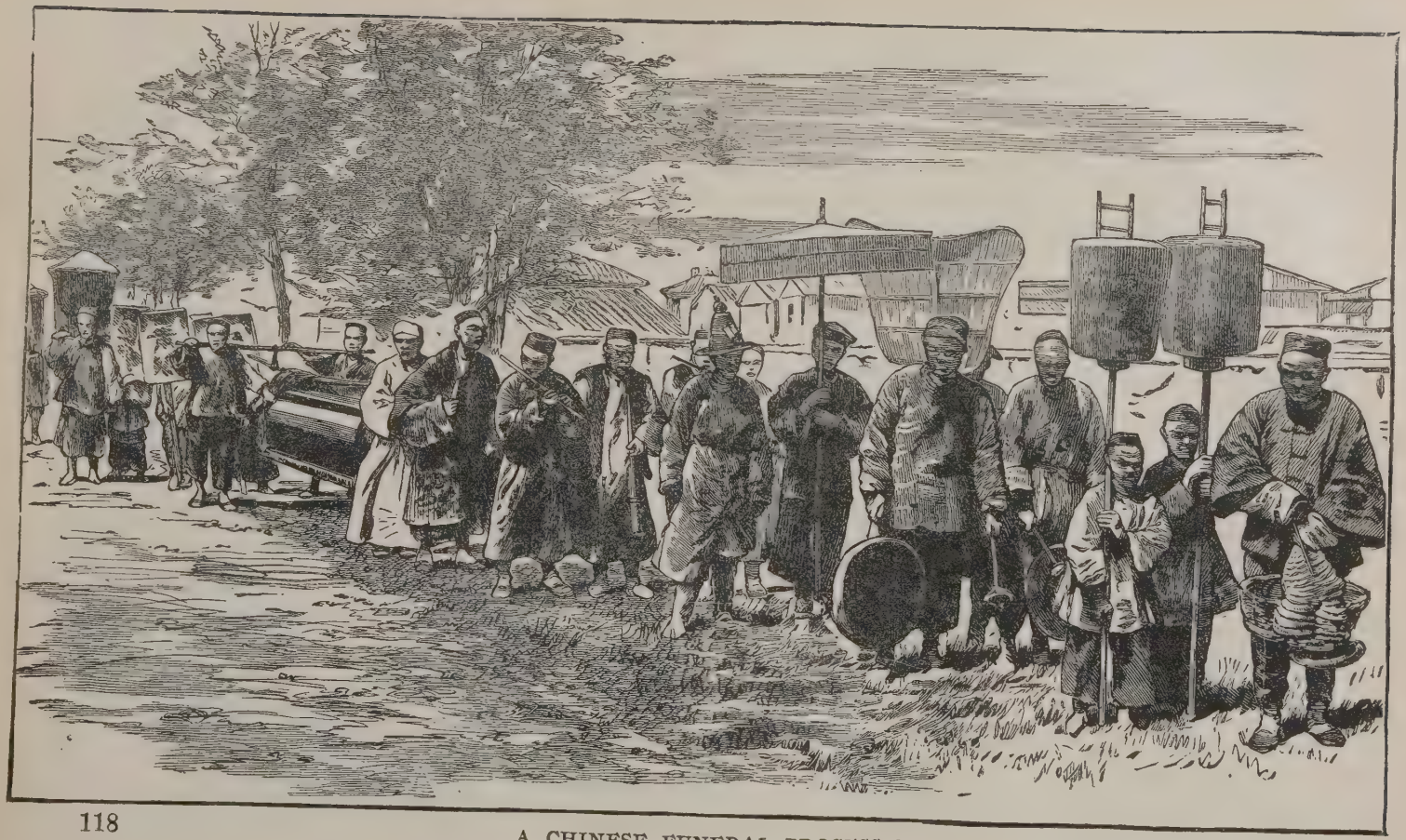
THE FIVE HOLY MOUNTAINS.

In Shantung is Ta-shan, or Great Mountain. It is the most sacred of the five holy mountains of the Empire and entitled the "beneficent king," "the equal of heaven," "the controller of births and deaths," "the arbiter of human destinies." Confucius attempted to reach the summit of this peak, a distance of 5,100 feet, but failed. A temple marks the spot where he stopped. Beyond, passing through the provinces, a tribe is met with that removes the dead from the coffin every two or three years and carefully washes the body. The tribe holds that the public health depends on the clean condition of the bones.

Still other tribes are found where deceased friends are not mourned for at the time of death but with the return of spring when all nature is renewed. If the dead do not return, then it is evident that they have forgotten their people forever. The strange custom of the "couvade" yet prevails with some of the tribes. After a child is born and as soon as the mother is strong enough to leave her couch, the husband takes her place and receives the congratulations of their friends.

Yet, with all this influence of dream life and sign life and the waiting upon tokens and the voice of the gods, there is much to be said not only for the Chinaman who has not gone forward according to Western standards, but for the Chinaman who sees a new light and who is willing, nay anxious, to bring his nation into accord with the Western world. No patriotic Chinaman desires the partition of the Empire. To attempt it will probably lead to the most gigantic war known to history. But the best thought of the Empire freed from many of the bad influences of the court in Pekin, is for a radical change. Colquhoun writes:

"China is in the condition of an invalid whose life can only be saved by transfusion of healthy blood. The system is to be cautiously and carefully revived, not by violence, but by tact and patience. China wants her communications opened up, her industries organized, her mineral wealth brought to the surface, her natural products utilized. China is a world necessity and civilization



A CHINESE FUNERAL PROCESSION.

cannot afford that she should become a mere carcass around which the vultures of the world shall gather."

George B. Smyth, president of the Anglo-China college at Foo Chou writes:

"The civilization of China is the development of its own national genius and life. Of no nation in the West can this be affirmed. The peoples of America and Europe have been so closely related on terms of equality that the civilization of no one of them can be said to be entirely its own. They have so acted and reacted one upon another by physical force and moral and intellectual influences that the civilized life of each is the development, not of its own national genius merely, but that, modified in many and various directions by the civilization of each of the others.

STRIKING NATIONAL CHARACTERISTICS.

"Vastly different have been the conditions under which the civilization of China has grown. With the exception of India, to which she owes Buddhism, I do not know to what other country she is indebted for anything. She has been surrounded by peoples who in all the great qualities of life were vastly inferior to her. She developed a splendid literature, an elaborate system of social customs, a noble system of ethics, and they are all her own.

"Her own too, were some of the great inventions of man—gunpowder, printing and the mariner's compass. Beginning at a time which antedates the birth of every other nation now living she has developed, with the exception already noted, her own national life, learning nothing from her neighbors and teaching them all, the quick intelligent Japanese, no less than the slow, phlegmatic Corean. Such a history naturally taught her to look upon herself as the first of nations; she was acknowledged as such by all the nations around her. The inevitable result followed; she looked upon all other countries as her inferiors."

James Harrison Wilson contributes his opinion:

"It cannot be too frequently repeated that the peculiarities of civilization and government and the extraordinary conservatism of the Chinese are mainly due to that isolation which has remained

unbroken from the beginning of time to within half a century, but fortunately may now be regarded as quite at an end forever. If human experience is of any value, or is in application to this case, nothing can be more certain than that the Chinese must ultimately modify as all other nations have modified. They have similar wants, similar affections and similar interests and must gratify them by means similar to those employed by other peoples. And so it may be safely assumed that when they do seriously set about the task of bettering their condition and improving their civilization and government they will proceed much as other people have proceeded. Their efforts will be followed by success and failures in the usual proportions."

THE EMPIRE SEEKING INFORMATION.

China is just now in a position of asking questions—of being a huge interrogation point. Well and good will it be if the answers given by the Western world are true, and such as will lead her out of the old ways into the new without conflict. Her mind is hidden behind a veil which has been drawn tightly for thousands of years. She is not going to open it at once, nor altogether willingly. Her position just at present perhaps could not be better illustrated than by a story of the Chinese minister to the United States. Minister Wu was called upon by a well known writer and one or two questions put to him which he did not answer. Suddenly he turned on her with the question:

"Why do you write?"

"For money," promptly asserted the writer.

"But you have a husband, haven't you?"

"Yes."

"He lets you write. Why?"

Here followed a long and detailed account of how and why his caller began to write and the reasons why she continued to write, in which he was absorbingly interested.

"How many children have you?" continued Mr. Wu, the story finished.

"Five," was the terse response.

"Are they good?"
"Yes," laconically.
"Have you a mother?"
"Yes," again.
"How old is your mother?"
"Sixty-three."
"How old is your father?"
"Seventy-eight."
"How old are you?"
"Thirty-five."
"Is your father rich?"
"No."
"How many sisters have you?"
"Three."
"Do they write too?"
"No."
"Why not? Are they not as clever as you are, or don't they like to work?"

The writer then explained at length why her sisters did not work and for an hour continued to answer questions of like character which poured forth from the mouth of her host.

All the cunning, all the strength of intellect, all the wisdom in this attrition between the Western and the Eastern world is not lodged on the side of the former. Ludicrous as the dream life of China may seem to the Westerner, it is neither to be despised nor condemned. Far better to accept it as it is and let Western example and Western honor and Western sense of humanity show the better way by example, and not by force of arms.

CHAPTER VII.

Early Dawn of Chinese History.

First Authentic Records 2,000 Years Before Christ—The Writings of Confucius—Yao and His Rule—First Contact with India—Theories as to the Origin of the Race—Early Herders of Sheep—The Sixth Century Epoch—Attacks by Foreign Tribes—Assaults by the Tartar Races.

WITH the advent of the plow the life of the Chinese agriculturist and the commencement of the reign of Yao (2356 B. C.) Chinese history takes some definite and tangible form. Confucius dated his writings from the time of Yao. Yao was so powerful and good a monarch "that virtue pervaded the land, crime was unknown and the nation increased in size and prosperity." The capital was then at the city of Kee-Choo in the present province of Shantung. After Yao came many monarchs of less ability and less virtue until the reign of Kee (1818 B. C.). He was licentious, cruel, faithless and dissolute. The people rose against him and swept away all traces of him and his bloody house.

The Shang dynasty succeeded that of Kee, and the first of this line was Tang (1766 B. C.). Like Yao he was wise and brought prosperity to the nation, but his successors were debased, and the people in time found it neccessary to treat them as had been done with Kee. They were exterminated, and the Chow dynasty placed in power. Woo-Wang as the first monarch of this line divided the Empire into seventy-two feudal states (did the Norman borrow that idea from China?), and thereby worked his own ruin. The feudal states fought each other and then the dynasty. To add to the troubles of the nation the Tartars appeared on the western borders and made numerous invasions.

Confucius was born at this time—a period when the nation was distracted by internal wars and harassed by the attacks of a foreign foe. Confucius devoted his life to the promulgation of virtue and the right principles of government, but little or no heed was paid to him at the time and he died (475 B. C.) a neglected

and disappointed man. Lao-Tze appeared at about the same time as Confucius. He brought to the Chinese the first principles of the Hindu religion, but it was three centuries after his death before Buddhism found favor with the Chinese people.

But, as Reclus notes, "after all the Fo-Kiao, or worship of Buddha, changed little in the social life of China. The ceremonial modified, but the substance remained much the same. Whatever be the sacred emblems, the religion that has survived is still that which is associated with the rites in honor of ancestry, with the conjuring of evil spirits and especially with the strict observance of the old traditional formulas."

A TIME OF MYSTERY.

Prior to the records of authentic history, the Chinaman in order to account for his appearance on earth and even the creation of the earth itself, invented a system of fables and legends covering a period of more than two million years before the reign of Yao. While Confucius in his writings showed more or less respect for these legends and fables, he at the same time attacked many of them and disputed their truthfulness. The first pages of reliable Chinese history describe the beginning of the nation as a little horde of wanderers, roving among the forests of Shan-se without houses, without clothing, without fire to dress their victuals. They lived on the spoils of the chase and were unquestionably from other lands.

That they came from the west or southwest of the present Empire appears to be certain, and as they moved toward the Pacific they reached the northern waters of the Yellow river, and they followed this southward until they came to the rich plains of what is now called the province of Shan-se. As has been noted, after settling in this province they followed the care of sheep and for many generations were herdsmen. The soil of China, though, was too rich not to attract their attention.

From the care of sheep they passed to the cultivation of the soil, and in a few years understood the value of flax for garments, had mastered the secret of the silk worm and planted the mulberry

tree. For their own gain they established commercial fairs, which they held annually at certain centers. They must have paid some attention to the stars, for they had an early knowledge of astronomy. They were also familiar with hieroglyphic writing and made use of it in their petitions to the rulers.

In spreading out over what was to become the Chinese Empire, the new people found wild tribes in possession of the land. For instance, their history states that they found on the north "fiery dogs," and on the east "great bow men," and on the south "the ungovernable vermin," and in the west "mounted warriors." The Chinese invaders conquered these with the exception of a small minority who still reside in the mountainous regions of Kwei-chow and Kwang-se. This minority is known as the Meaoutsze, and they are still foes of China.

EMPERORS OF POWERFUL VIRTUES.

The character of the first two Chinese Emperors of authentic history, Yao and his successor Shun, have been touched upon by nearly every writer of history from the time of Confucius down. They have been described as men of powerful virtues and so strong in influence for the good that crime was unknown and the nation increased in size and prosperity. The capital of the Empire was then at the ancient city of Ke-choo in Shantung. It was during this time that the famous engineer Yu was employed to drain off the waters of the flood which had visited the north of China. Nine years were required by him to complete the work, and in reward for this he was made Emperor after the death of Shun. Then came a number of small rulers, each weaker than the preceding one, until Kee in the year 1818 B. C. was made Emperor. These impotent Emperors, in China, as they have in the history of every empire of the world, laid the foundation for national ills felt to this day; ills which but bred woe for the common people. China owes much sorrow to her dynasties.

Yet if the primitive Chinaman could not discover actual virtues in his Emperors he fondly created attributes for them which were to make them famous in Oriental history. Thus Yew Chau She,

CHINESE WINNOWING TEA, SOMEWHAT LIKE OUR OLD METHOD OF FANNING WHEAT

THEATRE AT TIEN-TSIN, SHOWING THE ARRIVAL OF THE GUESTS; SOME BY LAND AND SOME BY WATER

whose name meant "Nest having," was the first of the Emperors to give wise counsel to the people and to lead their armies. He it was who induced them to settle on the Yellow River and who taught them to make huts of the boughs of trees. Suy-jinshe (the fire producer), discovered the use of fire for them by accidently rubbing together two pieces of dry wood. He it was who taught them to worship Tien, the great creating, preserving and destroying power. He also invented a method of registering time and events by making certain knots of thongs, or cords, twisted out of the bark of trees.

LEGENDS OF EARLY CHINESE HISTORY.

Fuh-he separated the people into classes, giving to each a particular name. He discovered iron, appointed certain days for the people to show their gratitude to heaven by offering the first fruits of the earth, and invented the eight diagrams, which serve as the foundation of the Yi King. Chin-ming invented the plow. He is also said to have discovered in one day no less than seventy different species of plants that were of a poisonous nature and seventy others that were antidotes against their baneful effects.

The wife of Hwang-te first observed the silk produced by the worms, first unraveled their cocoons and first worked the fine filaments into a web of cloth. Yao established markets in many parts of the Empire and induced the people to hold annual fairs. Shun encouraged engineers to devise plans for drainage. Chou gave free reign to all his evil passions and the people revolted. Woo-wang divided the kingdom into seventy-two feudal states and this in time led to seventy-two different revolts.

Even nine hundred years before the birth of Christ the Tartars descended upon the Empire and made much trouble. They made predatory incursions into the state and though they were invariably driven off, yet from this time they remained a constant source of danger and annoyance to the Chinese until the time when they became masters of the Empire, sixteen hundred years after Christ.

The "first universal Emperor" was known as Che Hwang-te.

His capital was at the present Segan-foo. At thirteen years of age he ascended the throne, 246 B.C. He built a palace which was the wonder of the world, constructed roads through the Empire, built canals, erected numerous handsome public buildings. He raised an army of 300,000 men and marched against the Tartars. He killed all Tartars within the Empire and drove those on the borders into the mountains of Mongolia. He put down the rebellion in Honan and conquered the districts now known as southern China.

THE GREAT WALL OF CHINA.

It was he who conceived the idea of building the Chinese Great Wall to protect the northern states of the Empire. His design was for a wall which would cross the entire northern borders from the sea to the fartherest western corner of the modern province of Kansu. The work was begun under his immediate supervision in 214 B.C., but he died before it was completed. Much of this Great Wall has been destroyed, but as it originally stood on the border line between Mongolia and China proper, with all its windings and the double and triple lines erected at some points, it had a total length of about 2,000 miles. Its mean height was about twenty-six feet and its width twenty feet. The structure represented a solid mass of over 4,000,000 cubic feet of masonry. No other nation ever attempted a work of masonry so stupendous as this and representing so vast an outlay of money and labor.

The wall served for centuries to prevent military expeditions of the Tartars from entering China. Sentinels kept guard on the

walls and from their towers gave timely warning of the enemy's approach. All natural passages were guarded by encampments filled with troops. Every gate had its little garrison around which towns soon sprung up serving as market places for the surrounding populace. Back of this barrier the Chinese were able to develop their national unity and to concentrate their energies. When Genghiz Khan finally breached the wall in the thirteenth century it had protected the Empire for a period of at least 1,000 years. It is a question whether any of the original work of the wall remains standing. In the severe Mongolian climate a very few years suffice to crumble most ordinary buildings.

FAMOUS CHINESE WALL.

Nearly all of the eastern section of the wall, from Ordos to the Yellow Sea, was rebuilt in the fifth century, and the double rampart along the northwest frontier of the plains of Pekin was twice restored in the fifteenth and sixteenth centuries. The lines of the wall have been modified often. Some portions were abandoned altogether. Others were consolidated into a new form. There is a great difference in the style and workmanship at various points. North of Pekin the wall is still in a state of perfect condition. In the western districts along the Gobi frontier the wall is little more than an earthen rampart, while in many places all traces of it have disappeared. The number of people employed and the length of time required in building the Great Wall of China, probably represents a greater expenditure of labor and treasure than did the pyramids of Egypt.

Two-thirds of the population of the world is situated in the Asiatic continent. There still is and probably will be for all time mystery as to where that portion of the population known as the Chinese came from. It is no longer a matter of scientific belief that the civilization of modern Europe and America had its origin in the plateau of Central Asia. This civilization must be traced to the basin of the Nile. Asiatic influence worked great changes upon the barbarous tribes of Europe in previous times. But it seems more than probable that Europe and Asia owe all of the

best that they possess to Africa and possibly to that submerged continent known in fable as Atlanta, of whose existence at some time past there can no longer be doubt.

The movement of civilization for centuries was from the east to the west. But that movement has been reversed, and, "intellectual life now radiates from Europe and America to the remotest corners of the world. Wherever the European explorers first settled, they doubtless began their civilizing work by massacring, enslaving and otherwise debasing the natives, but the beneficial influences of stronger races have ever commenced by mutual hatred, mistrust and antagonism. The conflicting elements everywhere contend for the mastery before they awaken to the conviction that all alike are brothers of the same family."

WORD "CHINA" UNKNOWN TO NATIVES.

In the early history of the Empire it is interesting to know that the word "China" is never used by the native. In fact until he comes to Europe or the United States and becomes familiar with the languages of other countries he never hears the name. The name is supposed to have originated from the title of a dynasty of 1500 years ago known as the Tsin. The Hindu form of this word is China. The term "celestial" is never applied by the people to their Empire. Originally the natives speak of their land as Chung-kwo, or "the Middle Kingdom," or "Celestial Empire." Since the Manchu dynasty came into power the official title for the Empire has been Tatsing-kwo, meaning "The Great and Pure Empire."

Other titles which have been given the Empire by the natives in the past have been Se-hai, or "Four Seas"—that is, the Universe; Nwi-ti, or "Innerland;" Shipa-shang, or "Eighteen Provinces;" Hoakwo, or "Flowery Land." The term which the people have applied to themselves is "Children of Han," or "The Men of Tsang," in reference to two celebrated dynasties of the past. They have also for themselves another name "Timin," a term which is supposed to mean "Black-Haired Race." Reclus states:

"But there is no precise term of general acceptance either for

the country or for the people, and the same is largely true of the mountains, rivers, provinces and inhabited districts, the names of which are mere epithets, descriptive, historical, military or poetical, changing with every dynasty, or replaced by other epithets of an equally vague character."

LONG RECORD OF EXPLORATIONS.

Explorations of the land of the Empire by the natives themselves or by foreigners have been in progress for many centuries. Twenty-two centuries before the birth of Christ the land was topographically known in detail from the Pacific Ocean to the Gobi desert. Geographical studies have been part of the curriculum of all Chinese schools since the time of Christ. Marco Polo spent seventeen years in the country and he was followed by many other noted travelers. At the end of the seventeenth century French missionaries were the official astronomers and mathematicians of the Empire. A Frenchman in 1688 was requested by the imperial government to co-operate in determining the new frontier line between Russia and the Chinese Empire.

Bouvet, Regis and Jartoux received orders from the Chinese Emperor to construct an imperial map of the land, and this is still the standard to which modern explorers refer their observations. This geographical work, while of great value to those who were to come after, has not as yet, though, excited the interest that has the work of endeavoring to determine the origin of the race. No higher authority on this subject can be found than Elisee Reclus, who, in "The Earth and Its Inhabitants," devotes this important paragraph to that subject:

"The Chinese people constitute one of the most distinct varieties of mankind. They are commonly regarded as a branch of the so-called Mongol tribes, although presenting a marked contrast to the nomad tribes of this name. The very expression Mongol, to which a more precise meaning was formerly assigned, denotes at present little more than the relation of contact or proximity between the East Asiatic nations. The Chinese are evidently a very mixed race, presenting a great variety of types in the vast region

stretching from Canton to the Great Wall, from the Pacific seaboard to Tibet. Of these types the Mongol is perhaps the least common among the "Children of Han."

The average Chinaman considered as belonging to this assumed Mongolian type, is represented as of low stature, somewhat symmetrical form, although occasionally inclined to obesity, especially in the north, with round face, high cheek bones, broad flat features, small nose, small oblique and black eyes, coarse black hair, scant beard, yellow, brown or even light complexion, according to the climate. The head is mostly long or sub-dolichocephalous, whereas that of the Mongolians is rather round or brachycephalous.

The old Chinese writing's, including those of Confucius, already speak of the contrasts presented by the physical traits and moral character of the different peoples in the Empire.

MEN OF THE NORTH WERE BRAVE.

"Those of the north are spoken of as brave, the southerners as endowed with wisdom, the men of the east as kind and friendly, those of the west as more upright and honest. But however this be it is certain that the natives of the various provinces present the sharpest contrasts with each other. The true national link is their culture rather than any common racial element. For the aboriginal elements have been diversely modified by mixture with Burmese, Malays, Tartars, Mongols, Tibetans and other still half-savage hill tribes, which have no collective ethical designation. For thousands of years the agricultural populations of diverse origin, settled in the Hoang-ho and Yang-tze-kiang basins, have had the same historic destinies, speak dialects of the same language and have become one nation.

Many differences between the primitive stocks have been effaced, but the differences are still conspicuous in some of the southern provinces, notably in Fokien and Kwang-tung, the natives of which seem to form two races not yet thoroughly fused. But whence came that primitive stock, which, blending with diverse elements, resulted in the great Chinese nation? The people for-

merly called themselves the 'Hundred Families' and pointed to the northwest beyond the Hoang-ho as the region whence the

TYPES OF CHINESE WOMEN.

migrating groups descended to the fluvial plains, where they either expelled or subdued and absorbed the less civilized aborigines.

"Nor is it at all unlikely that the vast and fertile regions of the 'Yellow Lands,' lying mainly north of the Hoang-ho, playing a leading part in the early history of the Chinese people. Here was room for millions of agriculturists who may have gradually migrated eastwards according as the lacustrine basins dried up and the sands of the desert encroached upon the cultivated plains of Central Asia, where the forefathers of the Chinese had dwelt in close proximity with those of the Turki, Hindu and Iranian races. Every river valley became a highway of emigration and consequently of dispersion for the peoples of higher culture, and the arts, manners and speech of the early settlers may have thus been gradually diffused from north to south throughout the Empire."

"The Chinese nation has thus passed through successive stages of progress answering to those of other civilized peoples, only in China the early evolutions were brought sooner to a close than elsewhere. The European races were still rude barbarians when the Chinese were writing their history some 4,000 years ago. In spite of all their shortcomings the Chinese annals constitute the most authentic and complete historical records composed by mankind. But notwithstanding their ancient culture the Chinese are distinguished amongst all civilized peoples for the still primitive form of their speech."

ORIGIN OF THE CHINESE.

Dismiss it from the mind that for the present one may know where the Chinese race originated. As Reclus writes: "In prehistoric times the forefathers of the Chinese, Hindus, Chaldeans and Arabs must no doubt have been close neighbors, maintaining frequent relations with each other." The first page of Chinese history begins by describing "the nucleus of the nation as a little horde of wanderers, roving among the forests of Shan-si, without houses, without clothing, without fire to dress their victuals, and subsisting on the spoils of the chase, eked out with roots and insects." Whether these people who came to the Yellow river were originally from Babylonia or elsewhere it is not for science yet to say.

That they were nomadic in their life appears to be without doubt. Their first governors of provinces were called "pastors" and "herdsmen." Their princes were spoken of as "pastors of men." The word "pastor" means but "to feed," and literally the herdsman is but he who leads the flocks to where the herbage grows. Once settled in what is now China, though, the first inhabitants took quickly to agricultural pursuits. They were not then as now cut off from the Western world by the great deserts of Central Asia. They entered China, so called, when a period of greater humidity existed in Asia than now, and Central Asia reduced to-day to cheerless plateaus and wastes, then possessed a verdure and vegetable life of its own. The first Chinese, having once reached the Yellow river, began the raising of grain for sustenance and of flax, which was woven into garments.

RELIGIOUS AND LITERARY LIFE.

During the period of more than a thousand years between the reign of Yao and the coming of the Han dynasty one gets from preserved manuscripts strong glimpses of the religious and literary life of China, much of the doings of monarchs and courts, but little of the domestic life of the people themselves. They tilled the soil. The women bore children in and out of season. Large families were encouraged, old people were revered, the mother-in-law was always greater than the wife, floods destroyed crops, famine and disease came and passed away, and that is about all that can be said of what the masses were doing.

There were so many of them, diffusion of intelligence was so slow, food was so necessary, that the masses kept down, were little in sight except in uprisings, and, born in droves, passed away in droves, and were no more. A little bit of translation, extracted from German researches into Chinese manuscripts shows some color in the home life. It is this:

"For gross offenses on her part a Chinese husband might beat his wife or have her killed. But where the wife was virtuous, not a gossip, and given wholly to her home, her lot even in the humblest families, was not a hard one. She was loved, and loved; the

husband was kind and gentle; the children came up with gentle thoughts in their minds. If we take into consideration the enormous population which the soil of China sustained (even at the beginning of the Christian era) we must concede from such knowledge as we have at hand that the common people, while often betrayed by unscrupulous rulers, led pure and happy lives. Such vices as were common to the Grecian and Roman empires in their best days were unknown to the Chinaman until after he received the same from foreign intruders."

OUTSIDE WORLD DID NOT AFFECT.

Century after century China felt but little, if any, the influence of the outside world. Deserts to the west of her borders, the Pacific on the east, the black wastes of the Siberian country on the north, isolated her from every race in the world but the Hindu on the south.

When Christ was born at Bethlehem, the princes of China in conjunction with the princes of India, ruled approximately 6,500,000 square miles of Asia, in which by the lowest estimate made by any historian there were then 50,000,000 people. Now rose the West—this West which is confronted to-day with the defiance of the Yellow Man—the Orient against the Occident. Aurelius Antoninus sent embassies from Rome to China in 166 A.D. Those embassies found a pestilence upon the land. For eleven years a mysterious disease ravaged the people. Not until a Taoist priest discovered a magical cure did the plague cease, but after the plague for several centuries came insurrection after insurrection, revolt after revolt against corrupt or ambitious rulers.

Chang Keo was defeated by Tsaou Tsaou. Tsaou Pei, Lew Pei and Sun Keuen divided the Empire between them (220 A.D.) and it took the name of the Three Kingdoms. The portion of the Empire which fell to the lot of Tsaou Pei was that where to-day the forces of allied Europe and America are entrenched. So bitter were the insurrections in progress that eventually China was temporarily divided into two great political sections—the North and the South.

Men not of Chinese descent became rulers only to be deposed. Outside races forced their way in, married and intermarried and added to the general disturbance and ruin. Not until the coming of the Suy dynasty (590) was order restored in the Empire and China again advanced along the pathway of civilization. By the opening of the seventh century the Empire had resumed its expansive force and its learned men became known as the ablest and

THE TEMPLE OF FIVE HUNDRED CHINESE GODS.

most intelligent explorers of the time. Then too, they found, when brought into comparison with the white races controlling Rome, Gaul, Germania and Britain, that the West was in the hands of comparative barbarians and the East master of all the best of knowledge.

For a thousand years at least, the West, whenever brought into contact with China, gave it no example of progress greater

than China's own and it is not to be wondered at that the Mongolian, through natural habits of close observation, came to look upon the white man as an inferior being, a "dog" at the threshold of the house of the world, a ravenous meat eater, one who gave to age and woman no respect, measured by Chinese standards, a worshiper of invisible gods, a liar and a thief. It is pitiful that this should be so, but true while it is pitiful.

In 635 a Nestorian priest, O-lo-peen by name, arrived from Rome and became such a favorite of the Emperor that he was permitted to build a church, and twenty priests were appointed to conduct the services. Fourteen years after his appearance the throne of China was for the first time seized by a woman. Her name was Woo How, and she was a worthy predecessor of the present Dowager Empress. She was not beloved by her people, but did much to strengthen the internal structure of the Empire. China enjoyed comparative peace under her reign, while in western Asia the Mohammedans were entrenching themselves, also upon the Mediterranean.

RUSSIA MAKES HER APPEARANCE.

The Huns had descended upon Europe and conquered for the time. In the general breaking up of the nations west of the border line of the Chinese Empire the first movement was taking place which was to end in the creation of the Russian Empire, the only real rival the Mongolian world has to-day in the lands known as Asia and Europe. At the close of the Tang dynasty (about 850) the historian finds a movement in China establishing a precedent for the present outbreak at Pekin. The Emperor Woo-t-sung, found that monasteries and church establishments were increasing with such rapidity that they meddled in the political life of the Empire.

The foreign priests were tricky. They conspired with enemies to the throne. They used religion as a cloak for either their own ambitions or those of other men. Woo-t-sung abolished all temples, closed the monasteries and nunneries and sent the inmates back to their families. Christian, Buddhist and Magi priests were ordered to turn their faces westward in the direction of the places

from where they came. At this time literature flourished in the Empire. Many books of travel were produced and many poems. The Chinese call the period the golden age of literature.

After this period came the Mongolian invasion of the Empire, which, tremendous in its effect while taking place, did not make a lasting impression and then the Tartar or Manchu invasion resulting in the formation of the dynasty which has made all Chinese history since 1844, and which is more completely treated of in another chapter.

Before dismissing the subject of the early days of Chinese history, the story of the Deluge as told by the Chinese teachers will prove interesting. China in common with nearly all other nations has its story of the Deluge when nearly all life perished from the earth. The historians tell the story of Nuh, of the mighty flood that came, of his escape in an ark and of its resting upon Mount Ay-ahr-at in eastern Tibet. According to the story in Chinese records Nuh was warned in a vision of the destruction of the world by water. As a reason, the wickedness of mankind was assigned.

TRADITION OF THE FLOOD.

Nuh immediately commenced work on a great junk which he completed and covered with pitch inside and outside. He entered this junk or ark with his wife and three sons, but the Chinese records say he took nothing with him except rice, millet, silk worms and a tortoise—the last being the Chinese emblem of time. Nuh had hardly completed his preparations when the flood descended and for days and months the junk drifted about upon the waters until a stork came to the window with a sprig or willow in its beak and then Nuh understood that the waters were abating.

Finally the junk grounded on the peak of a high mountain and Nuh with his family came forth and built a temple on the spot. The parallel of this story to that of the Biblical story of the flood in Genesis has often led scientific students of the Bible to believe that the Jewish and Christian story of the flood was taken bodily from Chinese literature.

Indeed in the tenth chapter of Genesis where the children of

Noah are enumerated the Chinese are mentioned under their ancient name of Sinite. Sinas or Sinim was the ancient name of China coming from the Sanskrit.

CHINAMEN WONDER AT GENESIS.

In the sixth chapter of Genesis the phrase is used "Sons of God." Chinese scholars are struck by this passage more than by any other in the Deluge story of Genesis because all Chinamen claim to be descendants from Heaven. Their Emperor is the Son of Heaven. They naturally find their belief in the story of Genesis being of Chinese origin, in the peculiar phraseology found in the chapters—the phraseology not common to any nation in the world but the Chinese. In the sixth chapter there is a sentence "there were giants in the earth in those days." This is the only reference made to giants in the Bible and it is significant for the reason that the Chinese believe that man has descended from giants and not ascended from monkeys.

It has often been noted that the Chinese of all nations, have seemed to be most deeply impressed by the legend of the flood. To the present day the gods of all Chinese temples are surmounted by ark shape ornamentations called "Ships of Heaven" while on the rivers of the Empire are vessels of the same general lines as those of the ark. They are "pitched within and without with pitch" having a door "set in the side thereof" and a window high up—just such a window as that from which, according to Genesis, Noah released the dove.

It has been conceded that the story of the Deluge among the Semitic races had its origin with the Babylonians. The hero of the Babylonian story was Xisuthrus. In the Indian legend of the flood Manu was the hero. He was warned by a fish. The Jewish story, of course, has Noah for its hero. The Grecian story of Deucalion and Pyrrha is well known. Of the one hundred and twenty Indian tribes in America each has a story of the flood. That China may have been the birthplace of the legend is by no means improbable.

If Hwang-ti, two hundred years before Christ, had not destroyed thousands of invaluable Chinese historical works, it is

quite probable that from their records scientists might be able to finally determine the origin of a thousand and one world-stories of to-day similar to that of the Deluge. But there are still surviving the destructive work of Hwang-ti some sixty books of the Historical Records written nearly four thousand years ago. These contain the earliest authentic accounts of human events and they begin with the story of the Deluge—a story which the Christian world was not to receive until more than two thousand years after the Historical Records were written.

CHAPTER VIII.

A Net-work of Secret Societies.

Thousands of Secret Societies Exist—Many Pledged to Murder—Taking of Human Life Made Easy—Brotherhood of the Early Race Recognized—Hatred of the White Man Preached—Loyalty Under Torture—Societies Threaten the Throne—The Queen of Heaven's Company—The Kingdom of Great Peace.

A CHINAMAN appears to be only well contented with himself when he is a member of at least one secret society and with ample opportunity to become a member of half a dozen more, should he need them in the future. The Empire is a net-work in its social life of secret societies. Every need of life in the Empire appears to be met by the people with an organization of a secret society to overcome that need. The struggle for existence is something frightful. It is almost impossible for an ordinary subject to ever reach the ears of the Emperor or his counsellors with a complaint. Yet aid is needed and the Chinese mind, quick to invent a substitute for the imperial authority, has selected the secret society as its medium for securing redress or needed help.

It has been stated, "that the distinctive features of the national character are faithfully reflected in the profound changes continually taking place. In Europe the initiative comes mostly from the individual; in China from the hui or secret societies which are maintained from generation to generation. For there, nearly the whole nation is influenced and guided by the action of these social unions. In all the towns, nearly every person, rich or poor, belongs to one or other of the numerous brotherhoods which are either publicly constituted or less secretly organized."

Even the beggars have their societies with their statutes, special code, feasts and gatherings. Civil war after civil war has shown the great influence of these secret societies and has made it evident that the Chinese are by no means a stagnant people absolutely wedded to the old ideas, as has been so often asserted. It is impossible to accurately state how many of these societies exist in

China, but several European writers have compiled tables which enumerate at least 5,000, each distinctive from the other in its purpose.

TAKING OF HUMAN LIFE ADVOCATED.

The purpose of many of these societies is pure, and without them it is impossible to think of anything but chaos reigning in a large number of the settlements of the Empire. But others which started with a pure purpose have degenerated and come under the influence of strong men with vicious dispositions. This has led in numerous instances to murder being advocated and put into practice where the purpose of a society has been thwarted by some outside human agency.

It is hardly necessary again to refer to the fact that the Chinaman believes he is doing good when he makes way with a "foreigner" or white man. In the event, though, of his killing one of his own race without a plea of self-defense, it is as a rule found necessary to supply some powerful influence to induce him to do so. Hence, the evil effect of such of the secret societies as have made murder one of their weapons. It would not be possible for such societies to exist an instant if their membership was not too frequently drawn from the most ignorant of the common classes.

The Triad Secret Society is the oldest and most famous of the many Chinese organizations of a similar character. Its origin is so remote that the society's book of rites contains the statement that it has existed "since the foundation of the earth." The real name of the league is T'ien-Ti Hwey, or Hung League; the name "Triad" comes from "Sam-Hop Hwey," the popular title given to the organization. The society's teachings are exalted to such a degree that many of them seem to come bodily out of the Sermon on the Mount. Unfortunately, however, their practice is different from their teaching. A more cruel organization was never created to become a thorn in the flesh of all workers in the cause of law and order.

About two hundred and fifty years ago the Ming dynasty was overthrown by the Tartars. Shortly after this event the Triads

re-organized to oppose the Manchu conquerors. Since that time the league has enjoyed a reputation for lawlessness unparalleled even in the history of China. Its members spread over the whole of the Far East. Manila knew them, to her sorrow. The Dutch colonies suffered from their depredations. At length, when the residents of Manila had endured long enough the outrages of the society (which had made necessary many times the calling out of the garrison), members of the Triad League were forbidden by law to come into the colony. The Dutch followed the example of the Spanish without loss of time.

Thus driven out from their former happy hunting grounds, the Triads looked for fresh fields and found them, as they supposed, in Sarawak. They descended, four thousand strong, on the Malays, burned their houses, seized their ships and were about to embark on what promised to be a career of bloody piracy, when Rajah Brooke appeared with a force of Dyaks and defeated them. Singapore has suffered as severely as any colony from the outrages of this society, and more than once the Triads have taken possession of the city. They were officially suppressed in 1878, but practically existed until a much later time. In Hong Kong they were from the foundation of the colony forbidden to enter, but they have from time to time crept in and have required the full force of the law before they could be restrained.

TRIADS MAKERS OF REBELLION.

There is practically no doubt that the Tai-ping Rebellion was due to the Triads. About the time of the instigation of the rebellion the Triads had so openly opposed the government that armed resistance was the only course open to them. They were then as lawless a band as at any period in their history, but the leader in the revolt, Hung Sau-Tsun, obtained some knowledge of Christianity, and endeavored to purify the society and to urge the establishment of a dynasty which should rule according to the high principals of Jesus and Confucius.

"King of the Heavenly Kingdom of Universal Peace" was the title he gave himself. To his standard flocked enthusiasts and

malcontents of all classes; to prevent desertion these were branded on the cheeks with the words "Tai-ping." But the good resolutions of the leader came to naught, as history tells. The morals of his followers and the ill-success of his armies disheartened him. He became crazed, and the coming of General Gordon to command the Chinese army completed the overthrow of the rebellion.

GENERAL GORDON.

The Society is governed by five grand masters equal to one another in power. The lodges are ruled by subordinate masters whose power is absolute. Members are required to take an oath of implicit obedience; they also promise to support one another, even against the law. Members are known to fellow members by an elaborate system of signs. These are so many and express such different meanings that communication between the members of the society is easily carried on and impossible of detection by an outsider.

During the worst riots houses were mysteriously protected by signs that the ordinary mortal could not discover, and information of the society's doings simply flies from one end of China to

the other. In fact, it is impossible to exaggerate the extent and mystery of the Triad's power.

It is said on good authority that a part of the initiation ceremony consists in the cutting off of the queue. It must be borne in mind that the queue is the badge of submission to the Manchu conqueror; hence the daring of the act and its deep significance. The deed is, in fact, so rash that it is often omitted, and when the ceremony is carried out the member wears a false queue, or in other ways disguises the fact that the outward and visible sign of his loyalty is no more.

BOXERS NUMBER MILLIONS OF MEN.

The power of the Boxers has been much greater than has been credited, although their insurrection of the summer of 1900 was principally confined to the two provinces of Pechili and Shantung. Until the advance of the allied forces they have never been beaten in the great latter-day rebellions which have shaken China.

They are a branch of the brotherhood which is universally dreaded in China, Singapore, Penang, Northern India and some parts of the United States, the Sam-Hop-Hwey, which is better known in China as the Triad society, the Hung League and other titles.

It is true that the society was first formed for mutual protection, aid and brotherly love, but many of its original purposes have been perverted. Now in innumerable instances members of the society are protected from the punishment of the law while politics have largely entered into its workings. The total membership of all the group of subordinate societies, grouped under the title Triad, is supposed to be between 4,000,000 and 5,000,000. While the coolies and lower classes form a large part of the membership, it is a mistake to suppose that the better classes are not equally prominent in its secret work.

There are the secret societies of the "Nenuphar" and of the "Three Precious, Heaven, Earth and Moon," all aiming at the political and social renovation of the land. The names of the branches of these societies would more than fill an ordinary volume

of print. G. W. Cook is extensively quoted in his dissertation on the evils of secret society co-operation in China. He describes the people as addicted to the co-operate habit. The evil combine together for the purpose of robbing or resisting robbery, and for all manner of fanciful objects. "But these societies have all one tendency—to squeeze the non-members."

CHARGED WITH WHOLESALE ROBBERY.

From the Triad society, which has been at the bottom of so many rebellions, to the Tailors Union at Hong Kong, the rules and regulations of which have been published, all have the same practical object in view. The Tinte Brotherhood, the Triads, the Heaven and Earth Society, the Queen of Heaven's Company, the Flood family, the Pure Tea Set, are all obnoxious. A "memorial published in the Pekin Gazette states, 'they carry off persons in order to extort ransoms for them; they falsely assume the characters of police officers; they build false boats professedly to guard the grain fields, and into these they put from ten to twenty men, who cruise among the rivers, violently plundering the boats of travelers or forcibly carrying off the wives and daughters of the Tanka boat people. The inhabitants of the villages and hamlets fear these robbers as they would tigers and do not offer them any resistance. The husbandman must pay these robbers a charge, else as soon as his crop is ripe it is plundered and the whole field laid bare. In the precincts of the metropolis they set fire to places during the night, that under pretense of saving and defending them they may plunder and carry off.'"

These secret societies are not alone confined to China. They permeate all parts of Asia. They are found in Corea and Japan. One of the early secret societies of Japan had its origin in the following incident which is now part of the national history. In 1701 a young noble named Asano Takumi No Kami was appointed to receive the Mikado's envoy at the Shogun. It chanced that he gave offence unintentionally to Kira Kodzuke No Suke, an old gentleman learned in court ceremonies, who was his instructor in the proper etiquette to be observed on this occasion. Kodzuke No

Suke taunted his pupil on his breach of etiquette until the latter could no longer control his indignation and attempted to kill his insulter with a knife.

This took place in the palace of the Shogun, where to draw a sword in anger is punishable with the death penalty. Takumi No Kami failed to kill his tormentor and received orders to kill himself according to the usual Hara Kari fashion. His castle was confiscated and his friends and associates were turned adrift, thus becoming ronin or "masterless men." Amongst these was O-ishi Kura No Suke, one of Takumi's dearest friends. He formed a secret society to avenge the death of his chief.

FORTY-SEVEN PLEDGED TO KILL.

This society contained forty-seven members, and for two years they developed their plan. In 1703, being prepared for action, they attacked Kodzuke No Suke at his residence and cut off his head, which they deposited on Takumi's grave in the cemetery at Tokio. Their own graves are still marked with tombs and effigies in a cemetery near Siba. In this connection the practice of Hara Kari needs explanation The word is from the Japanese—Hara, belly; Kari, cutting or cut. The definition is suicide by disembowelment, formerly practiced in Japan by Daimios and members of the military class when unwilling to survive some personal or family disgrace, or in order to avoid the headsman's sword after having received the sentence of death.

In the latter case the act was performed in the presence of a witness and was accompanied by elaborate formalities. At the moment the suicide ripped open his abdomen with his dirk his head was struck off by the sword of his second, who was usually a kinsman or an intimate friend. Hara Kari was instituted in the days of the Japanese Ashi Kaga dynasty, 1336 A.D. One of the highest authorities on the subject of Hara Kari says:

"The practice of Hara Kari, or sappuku, maintained for centuries amongst the nobles, attests the strength of will with which they are capable of asserting their personal dignity. Although not of native growth—for frequent mention is made of it in the

Chinese annals—this custom has nowhere else become a national institution. Whether commanded by the government in order to spare the nobleman a dishonorable death, or voluntarily performed in order to be indirectly avenged on an opponent by compelling him to give life for life, the act was always executed with scrupulous nicety.

"No instance has been recorded of one of these determined suicides ever uttering an unworthy complaint in the presence of his friends assembled to witness his self-immolation. Many cases, on the contrary, are mentioned of heroes resolute enough to compose verses or write their last wishes in their own blood after disemboweling themselves. Yet these men did not throw away their life rashly, and except where honor, rightly or wrongly understood, was at stake, voluntary deaths have always been rare in Japan.

"But wherever the test of courage is demanded in either sex, the Japanese are excelled by no other people. The history of the forty-seven ronin, so determined in exacting vengeance for the murder of their master, so heroic in their self-sacrifice, is the most widely known in the country, and the graves of these daring men are still piously tended by the citizens of the imperial capital."

The members of these Chinese or Asiatic secret societies are not cowardly as the term is ordinarily used. Brutal and cruel as are many of the objects of their societies, whether directed against foreigners or the present dynasty, the members often show a degree of courage, mentally as well as physically, which Westerners cannot fail to admire.

ASIA CONTAINS BRAVE MEN.

There is one race in Asia—the Bengalee—which openly acknowledges that it has not the heart to fight, though when in expectation of any form of non-contentious death it is more serene than the European; but the immense majority of the remaining seven hundred millions are personally brave men. We do not say that they are quite equal to Englishmen or to Germans, or to the picked soldiers of any European country, but they are equal to any Southerners, or to the average militia of any land.

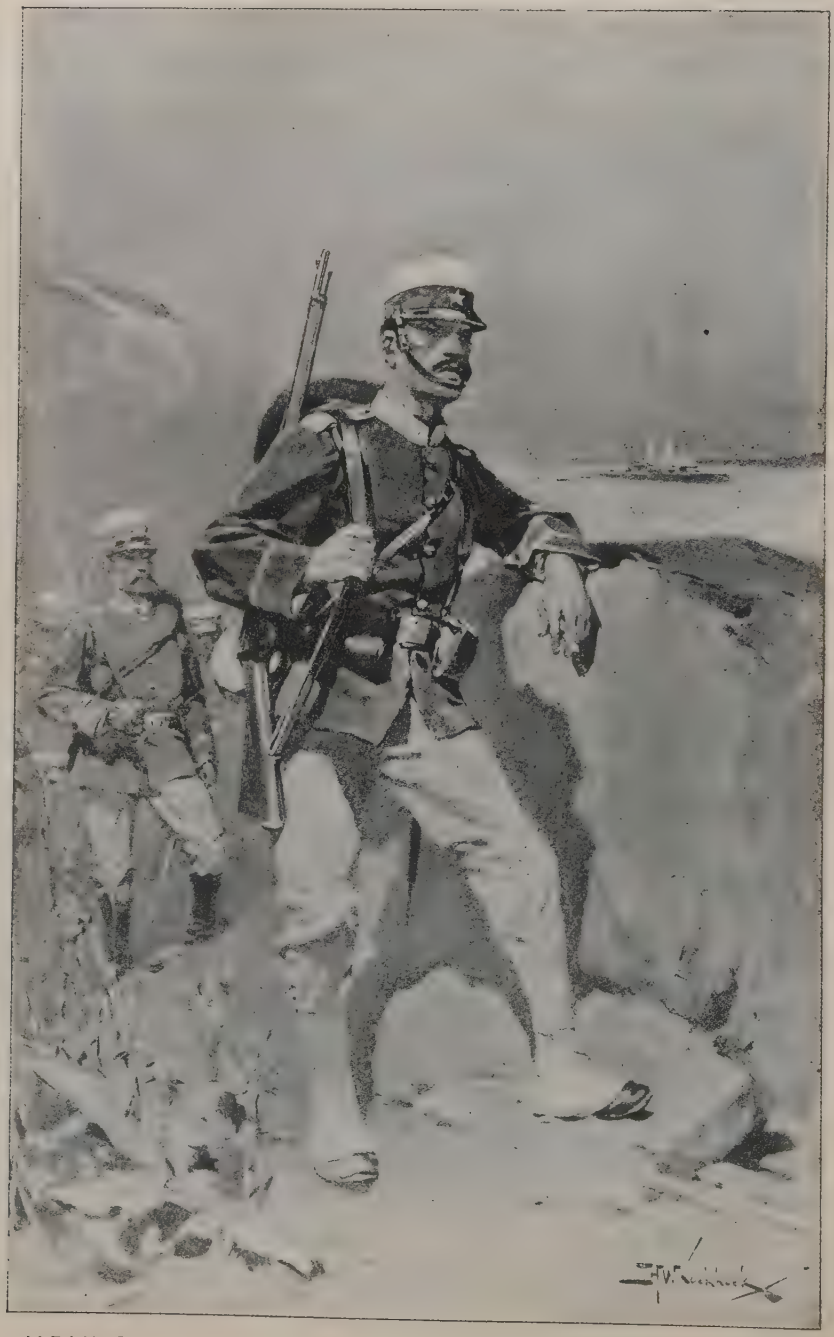
The Asiatic Turk is a born soldier, usually quite devoid of nervousness as well as of fear; the Arab, though much more sensitive, and therefore more liable to panic, is at least as careless of death or physical pain. He has never in modern times fought with Europeans in Asia, but his half-brother, the Soudanese, has extorted respect even from the disrespectful "Tommy." An army of Dervishes led by English officers would, it is acknowledged, face most armies with success. The Persian is a laughable soldier —very much like a Frenchman—who has done in quite recent times heroic deeds, and who avoids battle, when he avoids it, rather from a sort of selfishness than from fear.

FACE SHOT AND SHELL COOLLY.

The Indians, Bengalees and some classes of Madrasses excepted, are quite singularly free from cowardice. That is acknowledged when the Indian is the Sikh or the Ghoorka, or in a less degree any variety of drilled man, but is true also of the undrilled. The ambulance man and the kind of camp follower, of whom Rudyard Kipling writes as "Gunga Din,"—a nearly impossible name, by the way—is taken almost haphazard from the population and faces the shot quite as coolly as the average European, while, if a shot overtakes him and his hour arrives, he is less complaining. The Indo-Chinese are not soldiers, and as a rule have not the soldierly instincts; but the Burmese "dacoits"—that is, "klephts," half patriots, half brigands—who so grievously worried England the first four years of the conquest, constantly died like heroes; while the Roman Catholic converts of Annam accepted martyrdom in thousands with the tranquil complacency of the early Christians.

They were only asked for the most part to destroy their temples, give up their pastors, and be quiet; and they accepted death in preference. The Chinese have contended with each other like heroes—the Mohammedan Chinese having faced extermination, and the Tai-pings, who were undrilled, having died in scores of thousands while battling with their drilled fellow-countrymen under Gordon. To the coolness with which the Chinese met death all

MAJOR GENERAL A. R. CHAFFEE



JAPANESE INFANTRYMEN WITH THE ALLIED ARMY IN CHINA

observers bear witness; while their kinsfolk, the Tartars, overran the world and fought like heroes, though well aware that a wounded man had little chance except of death by torture or starvation.

During the war of England and France with China in 1857, a war which gave the Chinese many pretexts for not only attacking the Manchu dynasty, but also for endeavoring to expel the foreigners from the Empire, Sir Robert Hart, then a young man in the British consular service in China, was sent to Tung Chow to meet the Chinese leaders and discover a proposition for peace. He was accompanied by two other representatives of England, a French representative, a correspondent of the London Times and a guard of twenty-six English soldiers and twelve Frenchmen.

They met the Chinese leaders at Tung Chow and the terms were made upon which the French and English forces were to enter Pekin. Then Sir Robert Hart, who has but lately been freed at Pekin by the allied forces, and who has been the Inspector General of Chinese customs for years, started back to Taku to report to Lord Elgin and the commanders of the French and English fleets awaiting their return. Before they were any great distance from Tung Chow they were ambushed and captured by various members of the societies interested in the revolt. The prisoners were taken into Pekin. What followed was approved by the ruling dynasty. The story is an illustration of the Chinaman's conception of revenge, he holding, with much show of truth, that foreign invasion of his land has generally been without warrant.

HANDS AND FEET TWISTED.

Sir Robert Hart and his companions were immediately subjected to horrible tortures. Some of them were kept lying in the palace yard bound hand and foot with ropes that were constantly twisted. When they asked for food filth was forced into their mouths. Others of the prisoners were put into cages and carried through the city to show the people what foreign "devils" were like. Sir Robert Hart was one of these. He was put into a cage in which he could neither lie down or stand up. He received barely enough food and water to keep him alive, while his official torturers

constantly cut and stabbed at him, and the mob was invited to abuse him in every way. They cut three fingers off Sir Robert Hart's hand and stabbed him in many places. In his mutilated hand they left a permanent record of the Chinese method of treating ambassadors. Odd as it may sound, he was more fortunate than many of the others, for about half of them died under their tortures.

The Chinese cut ears, noses, toes and fingers off their victims, laughing as they did so. They cut many of the French and English slowly to pieces. They put out their eyes, twisted their limbs, and mutilated them in every conceivable manner.

At last the commanders of the allied forces, anxious about their comrades, began their march on Pekin. The Chinese then had to give up what was left of their victims. Their behavior then was the most extraordinary of the whole affair and most peculiarly Chinese.

Sir Robert Hart came back without his three fingers, with marks on his limbs where the cords had cut through to the bone and unable to stand. M. de Lauture, the French commissioner, was mutilated in the most horrible manner and never recovered. At the same time that he sent back these wrecks, Prince Kong wrote to the French Envoy:

"I have the honor to inform you that I gave orders that the commissioner of your noble empire, M. de Lauture, should be treated with the greatest respect, and that my intention after arranging with him as to the signature of the convention was to send him back in a becoming manner with his countrymen."

DEAD IN A CHINESE CART.

The Mandarin who actually brought back the victims even surpassed Prince Kong, for he said in a most cheerful manner to the allied generals:

"We have brought them all back. They are all here."

They were all there—in a cart—half of them dead and the rest of them crippled. Out of twenty-nine Englishmen thirteen were dead and out of thirteen Frenchmen seven were dead. When Lord Elgin heard of the deaths of the captives he issued orders

that the Summer palace in Pekin should be razed to the ground. It required two days to do this, which has been pronounced the greatest act of vandalism in history. In spite of the offenses for which the destruction of the palace was to atone, the act aroused a storm in England; for not only were the buildings looted and destroyed, but many brutal acts were committed in the name of punishment. The razing of the palace was but a small part of the whole story. The soldiers were intoxicated with the license of conquest and there was no limit to their vengeance.

OBJECTED TO DESTRUCTION OF PALACE.

The French commander objected to all this, because he considered that the destruction of the palace might interefere with the negotiations for peace. Lord Elgin merely responded that he had no other way of recording his condemnation of the cruelty and treachery of the Chinese. Even war itself must be ten times more horrible if peaceful emissaries were not to have protection. He added that in case he had asked for the killing of all the perpetrators of the crimes against the captives, the Emperor would cheerfully have produced as many hundreds or even thousands as were necessary and beheaded them at once, but the victims would not have been the guilty parties.

The story of the escape of Fra Fridella, an Italian priest, from the Boxers in the summer of 1900 is an interesting one. Before he attempted to escape from Hen-Sueb-fu, he witnessed the death of his bishop and six of his fellow priests by torture. He saw his mission looted and then set on fire and burned. He witnessed the killing of seven hundred native converts to Christianity, then he determined on flight.

Fridella had once saved the life of a son of a villager. The man, deeply grateful, had sworn never to forget his debt, and now his opportunity occurred. Finding the missionary in a retreat among the rocks and clumps of shrubbery the native daily brought him food and provided him with sufficient clothing. Thus Fridella was enabled to preserve life and strength. When the excitement had somewhat died down the cloud of fanatics having

swept to the south, the father counseled with his friend and a method of escape was determined upon. The Chinaman escorted his former benefactor to the banks of the Siang-Kiang river, not far away, the Caucassian being dressed as a native. Here the priest was to be put on board a junk and sail away to friends and safety.

As the river men were all members of the secret society from which the rebellion sprang, and as it was hardly to be expected that they would tolerate the presence of one of the hated foreigners, strategy was necessary. A Chinese coffin was secured, provided with some skillfully concealed apertures to admit air and a quantity of food placed in it. In this gruesome receptacle the priest was placed, the coffin bound up in the usual manner, and a south passing vessel agreed to transport the package to its destination.

IN VERY CLOSE QUARTERS.

The desperate voyage began. All went well for the first two days, the inconvenience Fridella suffered from his cramped quarters and his limited breathing space soon wearing off through callousness. He was able to reach the provisions that had been placed alongside of him, but he had little taste for food. It was on the morning of the third day that a group of sailors gathered around the coffin and planned to break open the richly ornamented casket, which, they reasoned, contained the body of some dignitary who had in all probability been dressed in his robes of state and all his jewels when laid away in his last bed.

The discussion occurred within easy earshot of Fridella. He knew that the discovery of the deception practiced on the sailors would arouse them to instantly take his life, unless an incredible Fate should ordain otherwise. He knew the superstitious nature of the people who thus had him in their power, particularly on all matters relating to death. He might so play on their sense of the supernatural, he considered, that their project might be delayed, but he knew that it was only a question of time until they summoned enough courage to investigate and then, surely, all hope would be lost. So he determined to let matters take their course,

believing with instinctive fatalism, that nothing could postpone the end if it were destined to occur.

FOUND PRIEST INSIDE OF COFFIN.

The sailors broke the coffin open. Beside themselves with mingled fear and astonishment when they saw, instead of a dead Mandarin, a live foreigner, their first impulse was to kill him. Fridella, with unnatural calmness, argued with them. He intended them no harm, he said, and if they would deliver him safely in Hong Kong a large reward would be paid. He aroused the cupidity of the Chinese, and after conferring among themselves, his proposition was accepted.

The boat had now reached the main traveled channels and great care was necessary to avoid detection, the river and its banks being crowded by hordes of hostiles. The conditions on which the sailors consented to convey the priest to his point of vantage was that he must retain his position in the coffin, not daring to show himself. Had it been discovered that the watermen were attempting to rescue a foreigner, they had no doubt that short shrift would be made of them.

In the same manner that he had started, Father Fridella took up the second and even more dangerous part of his journey. Day and night, without rest, without even the opportunity of turning over in his narrow bed, the unfortunate missionary lay in death's house, now and then munching in a feeble sort of way at his scant hoard of rapidly decomposing food. For hours at a time the man would lapse into unconsciousness; his will-power was leaving him; all hope failed him and he was indifferent to his end.

First he had avoided sleep—later he knew not whether he was asleep or awake—whether the Orientals that he heard moving about him were men or merely figments of his disordered imagination. Racked by fiendish pains that seemed to pervade his whole tortured and imprisoned frame, he became frequently delirious and laughed and sang.

Both river sides were now aflame with an open anti-foreign war, and by night and day the priest heard, when sensible, the

incessant cry, "Death to the foreign 'devils.' Death to them all." At times the yells seemed perilously near, but he kept his word, he did not move; indeed he could not. At last they reached Hong Kong. Here, more dead than alive, Father Fridella was released from the coffin, but retained a prisoner aboard the junk, while a note in his handwriting was dispatched by devious Chinese routes to the chief Italian priest in the city mission.

It was brief, but legible and intelligible, though the hand that wrote it had shaken in the writing; it told of his faithful rescue, but not of its horrors, and begged that the reward promised might be paid so that he might be released. Immediately upon receipt of the note the reward, a large one, was paid to the messenger, who received it in a characteristically emotionless manner.

"When?" he simply asked.

Feverishly the priest replied:

"At once. O, you cannot be too quick," for he well knew the dangers through which this fellow had passed, and doubted more than a little as to whether he would really see him, and if so, alive.

"To-night," briefly responded the Celestial, and then he went away.

Knowing the natures with which they had to deal, the mission priests made no attempt to shadow the messenger. It would have aroused his suspicions, besides failing of its purpose. Late that night there was a timid knock at the mission gate. A brother hastened to answer it. He could see no one. But as his eyes accommodated themselves to the gloom he was able to discern a box-like shape, from which he thought he heard the moans and sighs of a strong man in pain. He went nearer. It was a Chinese coffin, partly open, in which was lying a living, breathing man. At once he knew him to be Fra Fridella, of whose coming he had been told and whom he had known long ago in Italy.

Secret societies are on the increase in number in the Empire. If the Allied Powers of Europe do not overturn the present Manchu dynasty, these societies certainly will, in a few very short years, and restore to the throne the native Chinese.

CHAPTER IX.

Confusion of Religions Exists.

Three Distinct Sects in the Empire—Followers of Confucius Powerful—Buddhism Still Thrives—Worship of Spirits and Natural Objects Prevails—Converts to Christianity Less Than 2,000,000—Power of the Jesuits—What Ricci Accomplished—Extinction of the Jewish Religion—The Feng-Shui.

THREE religions are acknowledged by the Chinese—Confucianism, Buddhism and Taoism. The Emperor is considered the high priest of the Empire and can alone with his immediate representatives perform the great religious ceremonies. Confucianism is the state religion.

With the exception of the practice of ancestral worship, which is everywhere observed throughout the Empire and which was fully commended by Confucius, Confucianism has little outward ceremonial. The study and contemplation and attempted performances of the moral precepts of the ancients constitute the duties of a Confucianist. Buddhism and Taoism present a gorgeous and elaborate ritual in China. The bulk of the people are Buddhists. There are about 30,000,000 Mohammedans, 1,000,000 Roman Catholics and 50,000 Protestants. Most of the aboriginal hill tribes are still nature worshipers.

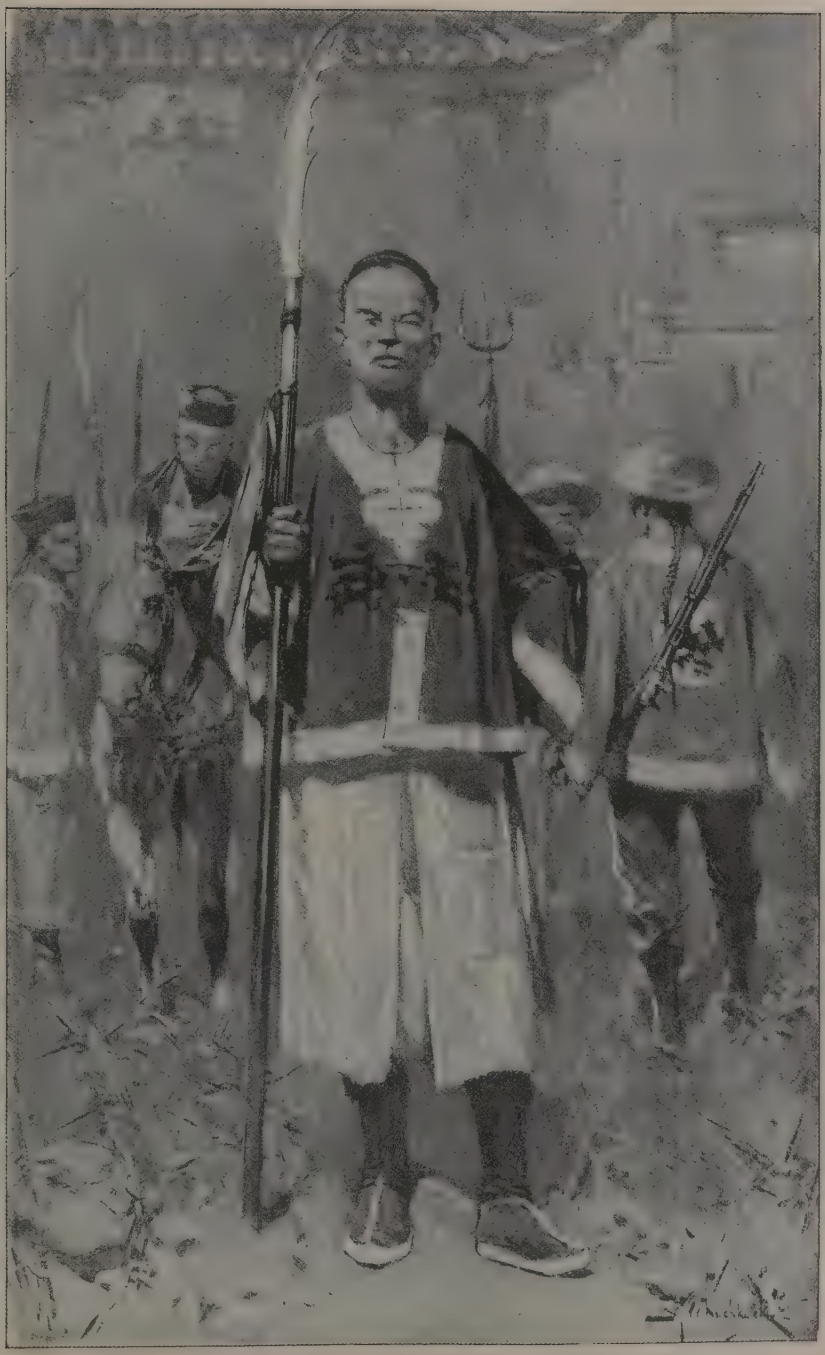
Like all Orientals, the Chinese love speaking in proverbs, and some of their popular sayings are no less admirable than our own. "The capital has many charms, but home has always its own," is a curious English sentiment, while there is something almost biblical in the axiom:

"With a clear conscience we may walk in darkness."

Chinese conversation is full of these flowers of speech; indeed, so often do they occur that they practically amount to habit of the mind. Unfortunately, in China, as elsewhere, precept and practice do not always go hand in hand.

Hell to the Chinaman, through his religious belief, is a purgatory, which must be experienced after an earthly death. According

CHINESE MANDARIN AND HIS WIFE.



TYPICAL BOXER, SHOWING DRESS AND LONG-HANDLED BILLHOOK SCIMITER

LI-HUNG CHANG—FROM HIS LATEST PORTRAIT

to the sins on earth, so is the degree of punishment administered in this purgatory. After the spirits have suffered there they are returned to the earth in the form of men or animals. For every offense committed on earth there is, according to the Chinese religion, a different and peculiar way of dismembering the spirit in purgatory. For instance, the murder of a husband by a wife is ranked as one of the great crimes. The wife in purgatory is impaled upon the sharp limbs of bare trees. The murder of a wife by a husband is not considered to be as great a crime. A man who murders his brother, when he reaches Hades, has his eyes pulled out with an enormous pair of tongs. His sightless body is then thrown into a lake where it floats for a hundred days. One who has been guilty of disrespect to a priest is laid upon a chopping block and cut in two. A blasphemer, or one who says that there is no soul, is dismembered in purgatory. One who speaks ill of a Mandarin is punished by being put in a vessel filled with boiling water. A Chinaman who has unprovokably killed cows and calves is condemned to be eaten by these animals during the expiatory period.

THE CRANE A SACRED BIRD.

The crane is a sacred bird in China. A citizen kills one. In purgatory his eyes are pecked out by a crane. A woman who kills her child has a board fastened about her neck and is pursued constantly by demon children. A son guilty of disrespect to his parents has his eyes gouged out and is beheaded. A traitor to the Emperor is sawed in half lengthwise. One who is wasteful of food —a very great crime in China—has his hands, feet and queue bound together behind his back and is suspended, face downward, for an indefinite period. A Mandarin who takes bribes is sliced with a sword while the cabinet minister who pockets taxes is beaten by clubs having spikes in the ends. It is part of this theory of purgatory devoutly preached to the Chinaman, who is, after all in many respects, yet a child of the first days of the world, that after the dwellers in purgatory have completed their punishments they are brought before the god of the lower world to learn what shall be done with them next. Now, it is to be remembered, that

whether one has been good or bad on earth, this purgatory is not to be escaped after death. But if one has been good, the purgatorial god returns them to earth to become princes and rich men. If they have been unworthy on earth, they are condemned to be soldiers, working men, sailors, women and so on down to the lowest forms of human life. Where persons have been too bad to ever return to earth as men, their spirits are passed into the bodies of animals. Those who have sinned the least, inhabit the bodies of horses and cows, while others become snakes and rats. The fact that any animal may have a human spirit makes it wrong for a Chinaman to kill one of them. So, on the other hand, it is often not considered wrong to kill a white man because many of the priests teach that they are not men but devils.

VARYING CHARACTER OF THE RELIGIONS.

In China, as has been stated, there are three religions, the two most popular being Confucianism and Taoism, and the other the Buddhism of India. Confucius, or Kung-fu-tse (*i. e.*, King, the holy master), however, was not the founder of the religion named after him. He protests repeatedly against such an assumption. The religion which he taught was the one of the days of antiquity, and Confucius maintains that he simply collected the ancient doctrines and rendered them in style appropriate to his time about 550–476 B.C. The so-called religion of Confucius is philosophy and ethics more than theology, because he studiously refrains from utterances concerning the existence and attributes of the divine.

Almost contemporary with Confucius was Lao-tze, whose birth is fixed at 604 B.C. His system, which is usually characterized as rationalism, concerns especially the Tao, that is, the direct way, reason. In regard to Lao-tze everything depends upon the comprehension of this Tao. Julien translated Tao-teh-King with "Le Livre de la Voie et de la Vertu" (The Book of the Straight Path and of Virtue).

Dr. Chehners, another authority, does not translate Tao at all, maintaining that no Occidental language has a word which is com-

prehensive enough. Some believe that nature expresses Tao best, as the abstract cause, or the principle of life and law, to which its devotees ascribe the principles of immateriality, of eternity, of the infinite and the invisible. At any rate, it is plain that Tao originally was a very metaphysical idea, and it is quite possible that, like Confucius, Lao-tze took his idea from antiquity.

As all the religions which begin with pronounced abstract metaphysical principles soon grow coarser in popular practice and become mere idolatry, superstition and miracles, so Taoism fared in China. First it was in opposition to the teachings of Confucius, then it approached Buddhism, and both finally became a superstition which, partially in the lower strata of the people, became immensely popular.

While Confucianism and Taoism are undoubtedly systems of Chinese origin, Buddhism did not become popular in China until the first century of the Christian era. The circumstances accompanying this introduction are purely historical and have been frequently described. It was Emperor Ming-ti, who, in 65 A.D., expressly recognized Buddhism as the third religion of state in his Empire. He not only sent Chinese savants to India to study Sanskrit and to translate Buddhist texts into Chinese, but he also invited Buddhist savants to come to China.

CHRISTIANITY ONCE TOLERATED.

It has often been observed religious indifferentism was the reason why three state religions were permitted in China; that even the Emperor had to be present once a year in the temples of the Confucianists, Taoists and Buddhists. But this indifferentism may also be looked upon as religious tolerance, ascribing to the Mandarins the view that all religions have the same origin and follow the same aim. This was quite reasonable in China, because all three state religions contain little dogmatism, do not claim by any means to be based upon divine origin and are chiefly devoted to philosophy and morals.

Hence it is quite explainable that at the outset Christianity, as a new teaching, was not only readily received in China, but was

for a time treated with the same tolerance as Buddhism. This was the case with the Nestorian Christians who settled in China during the seventh century and of whose efforts the monument of Hsian-fu (Sigan-fu) speaks. It was erected in 781 and was found by Dr. Williamson in 1866, buried beneath a heap of debris. This monument contains a Chinese inscription and a few lines in the Syrian language. For a long time prior to Dr. Williamson's discovery the existence of this monument was treated as apocryphal, though no less an authority than Gibbon insisted upon its genuineness.

FIRST CHRISTIAN MISSIONARY.

The inscription says that the first Christian missionary, who came to China in 655, had the name of Olopun. He was received in friendship by the Emperor and was given permission to teach his religion just as the other three religions were taught. The idea of a rivalry or an enmity between different religions did not seem to have existed.

The Christian religion was named the religion of Ta-tsia, and the abode of the Nestorian priests was the Ta-tsia convent. The word Ta-tsia signifies Syria, and was soon extended to everything emanating from Rome and relating to Christianity. Sometimes the Christian religion was called the glorious teaching, while Confucianism was simply "the teaching," Taoism "the way" and Buddhism "the law" (dharma). These four religions existed in harmony together. Only the good they taught and did was considered and the idea of envy and mutual hatred does not seem to have existed. Each religion was permitted to do good after its own fashion, about as physicians are looked upon, who gratuitously help the common people.

Christianity appears to have spread rapidly, because there are authentic records of churches and convents in hundreds of cities—records of even high Chinese officials who became converts from Buddhism to Christianity, and proved to be great benefactors of the Christians in Tschangan, and particularly of the monks of Ta-tsia. This happy condition prevailed until 781, when the monument of Hsian-fu was erected. During the next century,

however, the Emperors, who then frequently resided in Tschangan, seems to have followed a different policy. In 1841 Emperor Wutung issued his notorious edict which abolished all Buddhist convents and caused a persecution of all foreign religions. The Christians were treated like the Buddhists, and the religion of Ta-tsia seems to have been completely exterminated in China since that time. While the Buddhists recovered slowly, Marco Polo found upon his journey in China that there were only idolaters in Hsian-fu and not a single Christian.

A remarkable coincidence is that the inscription of the monument of Hsian-fu mentions a choir director, Adam, who according to a Chinese version, had as a guest in the Ta-tsia convent a Buddhist named Prajna. The latter was engaged in translating a Buddhist text into Chinese, of which, however, he knew so little that he engaged Adam as collaborator. Adam, in turn, was rather weak in his knowledge of the Sanskrit. To overcome the mutual linguistic deficiency a Mongolian translation was used, and in this manner a work was completed so faulty that complaint was made to Emperor Ts-tsung. The Emperor criticised the translation severely, because it mingled Buddhist and Christian ideas. This, he added, could not be permitted, because the teachings of both were different and often contradictory. Adam should disseminate the teachings of the Michiho (Messiah) and Prajna those of Buddha, he decreed, but both should not be mixed. This decision of Emperor Te-tsung is of great historic importance, because it proves that Christians and Buddhists lived under the same roof.

FOUR RELIGIONS AT PEACE

At any rate, the settlement of West Roman monks in the Ta-tsia convent at Tschangan is the first attempt to disseminate Christianity, or at least its most important moral doctrines, in China, and it appears comprehensible that the four religions of China could dwell in peace and quietness so long as they simply confined themselves to moral doctrines in which they were even favored by the imperial government. Then came, beginning with the ninth century, the persecutions of Buddhists and Christians,

which ended with the total extermination of all Christians and their settlements in China.

The Roman church later on made new efforts to spread Christianity in China, once during the thirteenth century and again, on a larger scale, toward the close of the sixteenth century, while the Protestant church has pressed its missionary work in China only since 1840 with energy. However, judging from the number of churches and convents at the time, Christianity has never since made such progress in China as during the seventh and eighth centuries.

CHRISTIANITY PROTECTED BY EUROPE.

In recent times Christian missionaries have enjoyed great liberty in China, but only because they were protected by the European powers. In the Chinese people the hatred of the Christian religion—not so much on account of its errors in their consideration, as because of its foreign origin—has grown more and more fervent, until it culminated in the present formidable strife. The Chinese, whether he follows the teachings of Confucius, of Lao-tze or Buddha, will stand a great deal if he is let alone, but he hates everything foreign which is sought to be forced upon him.

The recent horrors would have been severely condemned by men like Confucius, Lao-tze and Buddha, but nobody can expostulate with a people which has been politically inflamed and is actuated by know-nothingism. Such people will rather suffer death than accept reason and their patriotism is stronger than their religion.

Upon Confucius and his disciples has always been placed the honor of having caused the cessation of human sacrifices in China. Yet long before the time of Confucius religious sacrifices had ceased to be offered. Confucius was opposed to the supernatural element found in so many systems of religion. He asked:

"How should I pretend to know anything about heaven since it is so difficult to clearly understand what takes place on earth."

To one of his disciples he said:

"You have not yet learned to live, and yet you already rave about what may happen to you after death."

Confucius was most concerned with the duties of man to his superiors, to his neighbor, to the state. His moral influence over his people has increased from age to age. Four hundred years after his death his only title still was Kung or "leader." Eight hundred years after his death he became the "first saint," after which his statue was clothed in a royal robe and crowned with a diadem. During the Ming, or last native dynasty, he was declared "The Master Holy, The Wisest, The Most Virtuous of Teachers." After his death a colony of disciples settled around his grave as vassals of his family. Sixteen hundred temples were raised to his honor, and he was solemnly recognized as the "Teacher of the Nation."

HIS DESCENDANTS IN ONE CITY.

His birthplace was at Kinfao. This city is still inhabited almost exclusively by his descendants, at least twenty thousand of whom bear his name. The chief temple raised in his honor is one of the largest and finest in China. The accumulated treasures of vases, bronze ornaments and carved woodwork form a complete museum of Chinese art. At the entrance of this temple is still shown a gnarled trunk of a cypress tree said to have been planted by Confucius. The present head of the family of descendants of the sage has eminent domain over 165,000 acres of land. When Kinfao was seized by the Tai-ping secret society in its rebellion, the temple, the palace and the contents were all respected. The grave of Confucius was very close to the temple. Not far from the temple grounds is a cemetery by the small town of Tsinhien, which for twenty-two hundred years has received the remains of all the descendants of Mengtze (Mencius) the most renowned disciple of Confucius.

It is said of the Chinese that they are the most pious, reverential and formal people in the world. With them the past is not dead, but continues to live in the ancestors whose place of burial is surrounded with religious cult; it demands reverence for them

and tolerates no hurtful critics. The wisdom of the ancestors is protected against any attack as the word of the parent is against any opposition by the minor children. This natural disposition in the people is much developed and strengthened by the teachings of Confucius. A pupil asked him:

SALE OF PRAYERS IN A CHINESE TEMPLE.

"How shall the spirits be served?"

Confucius replied:

"You do not even know how to serve mankind, why should you know how to serve spirits?"

While he was dying, Tsze-lu, one of his pupils, asked Confucius if he should pray for him. The wise man met him with another question:

"Would there be any sense in it?"

Confucius did not die the martyr's death for his teachings, like Jesus and Socrates died. He was a sober man without any mystical views, as well as without the insatiable desire for the spread of enlightenment which brought the great Athenian first into conflict with the religious views of his countrymen and subsequently before the death tribunal. His wisdom was always within the limits of the permissible, the practical in civic life, about like the philosopy of Benjamin Franklin, and where he did not agree with the customs and views of his fellow-citizens he took good care not to incite them by open opposition. When Tsze-lu suggested to him:

"In the prayer for the dead it is said: 'By prayer we appeal to heavenly and temporal spirits.'"

Confucius did not say that he did not believe in heavenly or worldly spirits, but simply replied:

"It is long since I prayed."

CONFUCIUS JOINS POLITICS AND ETHICS.

Confucius conceives the quintessence of all morals, the close connection between politics (in the widest sense) and ethics. As the one principle which may guide a career he mentions:

"Perhaps reciprocity," in the sense of "What you don't want to have done to you, don't do to others."

The quintessence of morality Confucius finds entirely in harmony with modern views, in humanity. "Humanity is a love for humans," he says; but he adds that he has never found in all his life a single individual that was exclusively guided by humanity. On the other hand, he keeps the idea of humanity free from any sickly charity, which is dangerous to all true civilization. He does not teach that one should love his enemy, should love despicable creatures for heaven's sake.

When somebody asked him whether injustice should be requited with kindness, Confucius replied:

"How would you requite kindness? Wrong should be requited with justice and kindness with kindness."

And it can be seen in modern nations everywhere that the

axiom: "Do not judge that you may be judged," prevents nobody from prosecuting wrongdoers in the interest of society. But what civilized nations do in contradiction to a much misunderstood Bible teaching the Chinese do in accordance with the teachings of their national sage. Confucius even demands hatred of the bad as supplemental to the love of the good. "Only the humane man is capable to love and to hate others," he says. "The noble man may suffer to be deceived, but he will not be made a fool of."

PURELY POLITICAL QUESTIONS.

In many instances Confucius treats purely political questions, such as good government and the relations between governing and governed. To the ruler he presents the high responsibility and the difficulty of his calling, and the servant of the ruler is admonished:

"Do not deceive the prince, but contradict him!"

For Confucius the example of the ruler is the best means for the moral development of the people.

"If the Prince is not avaricious his subjects will not steal, even if you pay them to do it," he says. And again:

"Without confidence no people can exist."

To him confidence is far more important than means of defence, even more so than sufficient sustenance.

"In an orderly government poverty and inferior position are a disgrace; in a disorderly government riches and high position are a disgrace," is another of Confucius' dictums. The quintessence of his ethics is expressed in his view of the "hiao"—the duty children owe their parents. He says:

"So long as your father lives, look to his will; after he is dead, look to his conduct. Whoever follows the path of his father for three years may be called pietous."

These utterances and many others are authenticated, and they afford an idea of the personality of Confucius. A skeptical, prudent, well-mannered man, of great coolness and without any flight of fancy, he was just the man to become the national sage of a conservative, cool, more ductile than expansive people. He is the

most complete expression of Chinaism, the classical Chinese. After he appeared the Chinese national spirit had no longer need to search for the typical man. He was found; all that was required was to conserve his teachings.

The followers of the feng-shue in the Empire number themselves by the millions. They are Buddhists, Taoists, Mongolians and even Christians. It is to these people that the choice of a grave is of the greatest importance. Should the soul of the dead be exposed to harmful influences it will certainly endeavor to avenge itself and its anger will be shown in the endless disasters that will come upon the family.

THE SPIRITS ON EARTH.

Good and evil genii are eternally wandering over the surface of the earth and the essential work of the living is to build the houses, erect monuments, lay down roads, construct canals, and sink wells in such a way as to obstruct the flight of the hostile and favor that of the beneficent spirits. The knowledge of all this is extremely difficult and all calamities are attributed to the carelessness or lack of knowledge of the professor of feng-shue, or spirit worship.

There is scarcely a part of China in which mines and quarries have not been filled by the authorities because the inhabitants have complained that they have caused bad harvests by allowing the demons to pass by.

"Lawsuits often occur between neighbors accusing each other of having made changes on their lands, turning the good spirits aside. A single tree planted on the right spot, or a tower raised on an eminence, will at times suffice to place the whole district under a happy conjunction with the elements. From the north country the bad, from the south the good spirits, and in general, winding streams, or gently rounded hills promote prosperity, while sharp turnings and steep bluffs are dangerous to the surrounding populations. Hence straight lines must be avoided and all the roofs of the buildings are curved upwards so that the evil influences may be turned aside."

THE RULE OF FENG-SHUE STUDY.

According to the professors of feng-shue, or spirit-worship, it embraces the study of the general order of things, their numeral proportions, their manner, life and outward forms. When the railroad engineer from Germany, or England, or Belgium, digs straight trenches in Chinese ground, throws bridges across the streams at right angles, tunnels the hills obliquely, lays down iron rails across the dead, the people look on with a feeling of downright dismay. The great opposition to railroads is due not only to the fear entertained by the government that foreigners may gradually make themselves masters of the land, but also to the traditional respect of the people for the earth that bears and nourishes them.

The religious system founded by Lao-tze, while not starting as such, is practically now a worship of the spirits or feng-shue. Lao-tze, when living, sought for the absolute truth. He did not follow the example of Confucius and examine the past for a model of conduct for the future. Regardless of good or evil spirits or of the shades of ancestors, he studied the first causes of things. For him "matter and the visible world are merely manifestations of a sublime, eternal, incomprehensible principle," which he calls Tao; that is, the "way of salvation." He held that whoever controlled his passions might escape after death successive transmigrations of his soul, and through contemplation pass directly to everlasting bliss.

It was not long after his death that his priests claimed to have discovered immortality, even in this world, and sought the patronage of Emperors by the use of elixirs and nostrums. In a short time magic and the original doctrine of Lao-tze were intermixed. The Taoist priest, like the Buddhist lamas or priests, never marry. They are the magicians, wizards, mediums and fortune-tellers of China. Many of them are astrologers. One name given them is Shamanists. The high priest of the order, otherwise known as the Heavenly Doctor, receives an annual subsidy from the Emperor, taken from the taxes of the people. He gives in exchange for this the amulets, holy objects and instructions on red and green

paper, which each year are distributed by him throughout the Empire.

BUDDHISM FAVORED BY A MAJORITY.

The Buddhist religion has the favor of a majority of the population. It is closely assimilated to the spirit worship of the Empire. To the educated classes of China Buddhism "offered its first metaphysical subtleties." It gained the love of the lowly and wretched by admitting them to the gorgeous ceremonials and promising redemption for their sufferings after life. The Buddhist book most studied in China is known as the "Nenuphar." This is a collection of consolatory and loving words and promises. Of all the Buddhist sects in the Empire the most popular is that which worships Kwan-nin, the only woman included in the number of Buddhist disciples. She is the goddess of mercy, the friend of childless women, the protector of mariners threatened by shipwreck. She is often represented with a child in her arms and many of her images are precisely like those of the Madonna.

Buddhism had its most healthy growth in China between the sixth and eleventh centuries. The Buddhist monks passed through all China and neighboring countries. They translated into Chinese all of fifteen hundred Sanskrit works, which now contain the most valuable doctrines on the history of Buddhism. During this period the country was covered with countless pa or pagodas. In these temples the ceremonies consisted of hymns, offerings, prostrations, processions and eternal repetitions of the syllables O, Mi, To, Fo, the Chinese phonetic translation of Matobha, one of the Hindu names of Buddha. There is no doubt that Buddhism has declined in China during the last five hundred years.

But, although the people have forsaken the priests or bonzes, they continue their religious practices. While skepticism prevails among many of the literary classes the great mass of the public still worship their household gods and indulge in sacred pilgrimages. "They are not even satisfied with one, but practice all three of the national religions, worshiping their ancestors with Confucius, conjuring the genii with the Taoists, communing with the saints in

conformity with the Buddhist doctrine." The priests of all three religions frequently officiate at one funeral.

The Jewish religion was at one time in force in China. The Chinaman regarded the Jews as a branch of the religion of Mohammet, or Islam. They called the Jews the "Blue Mohammedans," because of the color of their rabbis' head-dress and shoes. They were also called by the Chinese Lehtze-kin or "cutters of veins" and Tau-kin-kedu or "extractors of sinews" in reference to their manner of killing and dressing the animals which they eat. Many of the Chinese Jews rise to high rank in the service of the Empire, but their number now comprises a few hundred living at Kai-fung-fu, the capital of Honan.

THOSE WHO ARE OF MOSLEM FAITH.

The Mohammedans in the Empire number at least 20,000,000. It is claimed that they form a majority of the population of Kan-su. The Dungans belong to their religion and the Mussulmans of Zungaria, Kulja and Eastern Turkestan. All the Chinese Mohammedans are known as Hwei-hwei. They call themselves Kiao-mun, or "religious people" in opposition to the other Chinese whom they regard as unbelievers. The Mongolian epithet Dungan, usually explained to mean "outcasts or loafers," is restricted to those inhabitants of the Empire who live in the extreme north and northwest and have no direct intercourse with their co-religionists of Yunnan, known as the Panthays.

All the Chinese Mohammedans are compelled by the Manchu dynasty to wear the pigtail, and their women are required to conform to the Chinese fashion of checking the growth of the feet. But these worshipers of Mohammet do not use alcoholic drinks, tobacco or opium and are noted for their haughty bearing. The religion of Mohammet is supposed to have entered the Empire about the seventh century after Christ. When the Koran was first used in Yunnan the Arabic prayers were recited in mosques which were constructed for that purpose. The Mohammedans have been the authors of several revolts against the Manchu dynasty.

"In North China one of the most noted Mongolian revolts

against the Manchu dynasty and the state religion of China began in 1860 with the massacre of the Chinese of Hoachew, east of Singan-fu. At first the Chinese and Mongolians everywhere escaped to the mountains or deserts, or even allowed themselves to be killed without resistance. In Shensi and Kansu the work of destruction was carried out with pitiless fury, and here the heads of families were seen to slay their women and children in order to devote themselves entirely to the holy war.

PEOPLE PUT TO THE SWORD.

In the valley of the Wei not a single village remained standing. With the exception of the Christians, all the inhabitants who could not escape were put to the sword; the prisoners were burned alive; old and young alike were murdered; and the dead were numbered by the million. In certain districts a few solitary buildings still standing excite the wonder of strangers, and but for the impregnable works of a few large cities, the northern and western provinces would have been entirely freed from their Chinese inhabitants. The country seemed finally lost to the Empire, when the lack of cohesion and a common plan of operations proved fatal to the Dungan rebels.

After fifteen years of strife victory remained with those who commanded the best disciplined troops. The Chinese generals successively recovered Shensi and Kansu, and after seizing the military stations in the Tian-shan they were able to scatter the last embers of revolt in the Zungarian steepes. But although thus vanquished at both extremities of the Empire, the worshipers of Allah still constitute a power in the state, and certain writers, perhaps somewhat prematurely, foresee the time when they will become the ruling element in the extreme East."

At the close of the thirteenth century Monte Corvino, a Roman Catholic priest, was bishop of Pekin and founder of many churches in China. In 1581 the Italian Jesuit Ruggiero reached Canton disguised as a native and he was followed the next year by the celebrated Ricci who secured the favor of the Emperor by his vast learning and who at last became a pensioner of the Imperial court.

Ricci made the Jesuits all powerful in China for many generations.

His policy and the policy of those who followed him was not to condemn absolutely the national rites and especially those associated with ancestral worship. He even tolerated the offerings of fruits and flowers and the sacrifices in honor of the dead. The Dominican friars who entered the Empire at the end of the seventeenth century were not so politic and because they denounced all the national rites a rupture followed between them and the Jesuits. Since this rupture conversions have become more or less rare among the higher classes and mostly restricted to the poorer classes.

"Infants also rescued during times of war or distress, or even purchased from the famine-stricken, are brought up in the Catholic faith, and thus are recruited the Christian communities of the Empire. 'For a hundred francs,' says Bishop Perrocheau, 'we are able to regenerate at least three hundred or four hundred infants, of whom two-thirds go straight to heaven.'"

PROTESTANT MISSIONS FIRST OPENED.

The Protestant missions were first opened in 1842 after the treaty of Nanking and for a time were restricted to five treaty ports. Since 1860 they have been gradually diffused throughout every part of the Empire, except Tibet and Eastern Turkestan. The missionaries of the Protestant faith have been nearly all English and Americans. They have founded over forty hospitals and nearly six hundred schools, attended by over twelve thousand pupils. The conversions have been by no means commensurate with the amount of wealth which the foreign mission boards have poured into China for the aid of their missionaries.

To the opium trade imposed by Great Britain on China is largely due the failure of the Protestant missions, the natives naturally asking themselves whether the nation poisoning them with its drugs is likely to improve them with its teachings, but Protestant and Catholic missions alike suffer from contact with the European element in the ports. The Catholic priests teach the

faithful Latin only to prevent them from being perverted by the pernicious literature of the West, while the Protestants take care not to teach their converts English to prevent them from seeking a living as interpreters in the treaty ports.

A missionary of authority, who had spent many years in Japan, said just before the Boxer outbreak:

"We have been here a long time trying to make the Chinaman fit into our religion and I for one am about discouraged. If we make any great headway we must try rather to make our religion fit into the life and Condition of the Chinaman, not the Chinaman into it."

IDOLS FOUND EVERYWHERE.

Out of its mingling of Confucionism, Buddhism and Taoism, the Chinese people have been prolific of idols and votaries of image worship. Some one has written that the first of these religions was based upon morality, the second on idolatry, and the third on spirit worship, and that out of this blending has sprung the multitudinous crop of Chinese deities, who are assigned functions dealing with almost every interest of man. Most of these deities are historical characters who once lived on earth but who afterwards were canonized as saints.

Literally they number millions, for each hill and mountain has its ruling god, and nature, the elements, the occupations of men, and the thoughts and desires of the people are dominated by these creatures of superstitious reverence. In some sections of the country even clods of earth are set up and worshiped by the farmers. In every house, save in the hovels of the poorest poor, just within the doorway, high up, are three pigeonholes where the family gods reside. In the middle one, on a tablet, are inscribed the words, "Heaven, earth, ruler, parent, teacher." To the left also inscribed, are the words, "We burn incense to the holy multitude of family gods." On the right are the ancestral tablets, placed in order of rank, with the oldest in the rear. The door gods, who were Ministers of State in the Tang dynasty, are Wei Tsukung and Chin Sohpao.

At the present time interest most attaches to the god of war. He was Kwante, who figured just after the beginning of the Christian era. In 1856 he is said to have appeared in the heavens and turned the tide of battle to the imperialists, for which the Emperor raised him to the rank of Confucius. There is a god of thunder, of lightning, of the earth, sea and sky. There is a god of cruelty and a god of revenge; of smallpox, of measles, and, strangely enough, a god of lice. This manufacture of images of worship is an important branch of trade. It is not art. The figures are out of proportion, grotesque and even hideous.

HUNDREDS OF DEITIES.

An image shop may have several hundred of these deities, ranging from three inches to ten feet in height. Across the street may be daubs of mud drying in the sun, out of which these gods are made. Wood serves as a skeleton, mud for flesh, paint for skin, with a silver or pewter heart. A hole is left in the back and into this a frog, snail, lizzard or centipede is put, and the object becomes a living deity.

We know now that sixty-five years after the birth of Christ, under the direction of the Emperor Ming-ti, an embassy left China to seek a prophet whom it was said could heal the sick, cure the leper and teach the people how they should live. Ming-ti had dreamed of an incarnate god who was upon earth, and he sent his cavalcade, laden with gold and silver, to find him and bring him to the Empire. The embassy passed beyond the boundaries of the Empire. It came to India. There it heard of the man-God. The story of Buddha was told to the seekers. He had lived but he was dead.

The travelers went on to Ceylon. They found the shrine of Buddha. They left their offerings at this shrine and returned to China with the new creed. Had they gone on to Palestine, fifteen hundred miles beyond Ceylon, they would have met with the teachings of Christ, but they missed the story of Jesus of Nazareth. They had gone blindly to the west seeking a man of supernatural power. In India they found that man with no word of a

newer prophet beyond, so they returned to the Emperor Ming-ti satisfied, and Buddhism, not Christianity, became the national religion of China. It is possible—more than that, it is contended—that had Fate decreed the embassy should pass India and come to Palestine, that to-day the Christian religion would be the worship of China instead of being the faith most opposed, most resisted by the people of that Empire.

It is to be said for Christianity as compared with the state religions of China that it is practical, far more practical for the needs of daily life than the worship of spirits. It breathes an air of charity and tenderness that the educated Chinaman must recognize in time. He may never finally accept Christianity, but he will eventually respect it and its best works.

CHAPTER X.

Enormous Geographical Divisions.

The Land of the Tibetan—Noblest Race in the World—Turkestan and Kashgarians—Mongolia and the Great Wall—Manchuria and Its Influences—Desert Wastes of Central Asia—Influence of Siberia—China Proper- Division of Provinces—Geological History—Acquiring Territory—Corporative Size.

CHINA, with Corea and the neighboring archipelagoes, are enclosed by an ampitheatre of plateaus and highlands with a total frontier line of 6,000 miles, of which China alone possesses more than two-thirds. From Manchuria to Indo-China, the Shanyan-alin, the Dus-alin, the Khingan, the Ektag-alti, the Himalaya, the hills pierced by the rivers of Transgangetic India, form together and continue in a circle round about that portion, which now constitutes the Chinese Empire. The general slope of the Empire is toward the Pacific Ocean. From the shores of Manchuria to those of Cochin China, one important peninsula alone—that of Corea—is detached from the continental mass, while the land is penetrated only by one gulf deserving the name of sea—the Hoang-hi.

Beyond the "Middle Kingdom," the Chinese Empire embraces vast regions with a joint area more extensive than that of China proper. In this is included Tibet. The name Tibet is applied not only to the southwestern portion of the Chinese Empire, but also to more than half of Kashmir occupied by peoples of Tibetan origin. The people of Tibet do not call it Tibet any more than the people of China call their land China. They term it "Bod-yul," which literally means the "land of Bod."

The land of Tibet forms the most massive plateau on the earth's surface and rises close to one of the deepest depressions in the interior of the dry land. Resting towards the northwest on the broken masses, intersected by the Ladak and Kashmir valleys, it spreads out gradually toward the east and southeast between the main continental chains of the Kuen-lun and Himalayas. These two mighty ranges are regarded by the people dwelling at their

base as "roofs of the world" and the "abode of the gods." The Tibetan plateau is some 14,000 or 15,000 feet above the surrounding plains.

CHARACTER OF THE PLATEAU.

This plateau is more than half filled with closed basins, dotted with a few lakes or marshes. There are many intervening river valleys. On the eastern frontier travelers are held back by the rugged gorges, the extensive forests, the absence of population and supplies and finally by the ill-will of the Chinese authorities. During the present century the Tibetan frontier has succeeded better than any other Asiatic state in preserving the political isolation of the people, thanks chiefly to the relief and physical condition of the land. Tibet rises like a citadel in the heart of Asia.

IMAGE OF BUDDHA.

The greater part of Tibet remains still unexplored. In the fourteenth century a Fruili monk made his way from China to Tibet and remained there for a short time. Jesuit priests were cordially received there in 1625, 1626 and 1661. The Dutch traveler, Vande Putte, lived there several years, and his manuscript map is carefully preserved in a museum in Zealand.

The Tibetan region is a holy land both for Brahmins and Buddhists. The mountain ridge which connects the Himalayas with

the Gang-Dis-Ri, and through it with the whole Tibetan plateau, is the connecting link between the plateau and the Himalayas. To the northwest of it rises the Mount Kailas of the Hindus. When the Hindus first saw this lofty crest looking like the shape of a ruined pagoda, they fell prostrate, seven times raising their hands towards the heavens.

They believe that in this peak is the home of Ma-ha-deo, or the Great God. It is the Mount Meru of the ancient Hindus. The Tibetan people have as great a veneration for this sacred mountain as the Hindus. They undertake pilgrimages to it. Two hundred years after Christ the first Buddhist monastery was built at the foot of this mountain with its four faces, "one of Gold, the second of Silver and the third of Rubies, and the last of Lapis-lazuli."

Here, too, the Hindu legends locate four divine animals—the elephant, lion, cow and horse—symbols of the four great rivers—the Satlaj, Indus, Ganges and Tsang-bo. These great streams flowing in four different directions rise on the sides of this mountain within a space of not more than sixty miles in area. The Hindu says that the name Satlaj means "sacred waters." It rises in the lake Mansaraur, which is said to be "the lake formed by the breath of Brahma." In the Tibetan country is Lake Pang-Kong, a body of water 13,500 feet above the level of the sea. The Tsang-bo, according to one legend, flows from the mouth of a war-horse. It is navigable at an elevation of nearly 14,000 feet above the level of the sea. The grandeur of the scenery is indescribable.

THE SNOWY KINGDOM.

All the neighors of the Tibetan call that country the "Snowy Kingdom." But this is due to the fact that they see only the white caps of the peaks and because they are snow-covered, erroneously assume that the whole region is held in the chains of perpetual winter. In the southeast corner of Tibet the zone of perpetual snow begins at about 18,500 feet. So great is the dryness of the air in many parts of the plateau country, the doors and wooden pillars of the houses have to be wrapped in woolen cloths to keep

them from warping, and to keep the skin from chapping many travelers are accustomed to smear their faces with a black grease. Nevertheless the climate is severe. There is terrible cold with a deficiency of oxygen. Men and animals not accustomed to the country suffer from so-called mountain sickness. All the streams and lakes in winter are frozen down to within 7,500 feet of the sea level. The long-haired yaks are at times burdened with a heavy coating of icicles.

There is a great dearth of fuel. Often in the daytime savage sand storms come destroying human life before them. Few trees are met with beyond the willow and poplar and some of fruit.

CHARACTER OF THE TIBETANS.

The people of Tibet are low-sized, with broad shoulders and chests; their cheek bones are unusually prominent; their complexion varies from a delicate white to the copper yellow of the shepherds. Travelers praise them for their gentleness, frank and manly bearing and unaffected dignity. They are fond of music and the dance and song. They are governed by the lamas, or priests. They guard their frontier from all strangers. In East Tibet their character is not as high as in Tibet proper. The east Tibetans are described as thievish and treacherous. The Tibetans have known civilization for a great many centuries. They are well acquainted with copper and iron. Reading and writing is quite generally understood. Books are so cheap that they are found in the humblest dwellings.

Chinese women are forbidden to enter Tibet, so the Chinese Mandarins, soldiers and officials sent there by the Emperor to rule, take Tibetan wives and this is making Chinese influence stronger every year and greatly changing the character of the population. Tibet is the centre of Buddhism in the Chinese Empire. The sect is found there of the Yellow Caps, also that of the Red Caps. Red is one of the sacred colors of the cloister and the temples. The temples and sacred buildings of Tibet are usually of pyramidal form. The north front is painted green, the east red, the south yellow and the west remains white. The religion is reduced to a system

of magic and the constant effort of the priests is to conjure the evil spirits. The favorite prayer of the people is Om Mami Padme Hum, usually translated:

"O gem of the lotus! Amen."

The sacred words, each of which is a special virtue, are the first taught to the Mongolian and Tibetan children. This invocation is met everywhere—on the walls of the houses and temples, on rocks and on great statues. The people wear gold, silver or metal amulets. They carry with them the teeth, hair or nails of canonized priests. The Korlo or prayer mills are in use. These are small cylinders, every revolution of which shows the all-seeing heavens the magic words quoted above. The idols are simple reproductions of other idols seen in India hundreds of years ago. The priests of Tibet are the knowledge givers. They operate the printing establishments. They publish the dictionaries, encyclopedias and books of magic. They administer justice, and having control of the fines and the taxes imposed upon commercial traffic the national wealth is in their possession. "The priests command and all obey. The unity of faith is absolute around each monastic centre."

To convert Tibet to Christia nity or any other religion it would be necessary to convert Tibetan priests and that once accomplished would open the entire central Asiatic world to the Western world. During the last century the Christian missionaries have failed to get a foothold in Tibet. Many have perished in the effort. The missions they erected were burned.

POLYGAMY OFTEN PREVAILS.

These Tibetans live on milk, butter and barley meal. They eat the flesh of domestic animals. Mutton is a favorite dish with them. They hunt with the dart, arrow and gun. Liquid blood is a favorite drink of a part of the people. A mixture fed to children consists of cheese, butter and blood. Horses are fed on flesh and curdled milk.

While polyandria is practiced many wealthy Tibetans have several wives. Courtesy is held in high honor. When two per-

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sons meet they salute each other several times by showing the tongue and scratching the right ear, by exchanging white and pink embroidered scarfs.

When in mourning for the dead, the men lay aside their silk garments, the women their jewelry. Funeral banquets are held, during which the houses are illuminated and bonfires burned on the hill tops. One of the most wonderful cities in the world is in Tibet—the city of Lassa, the Beautiful.

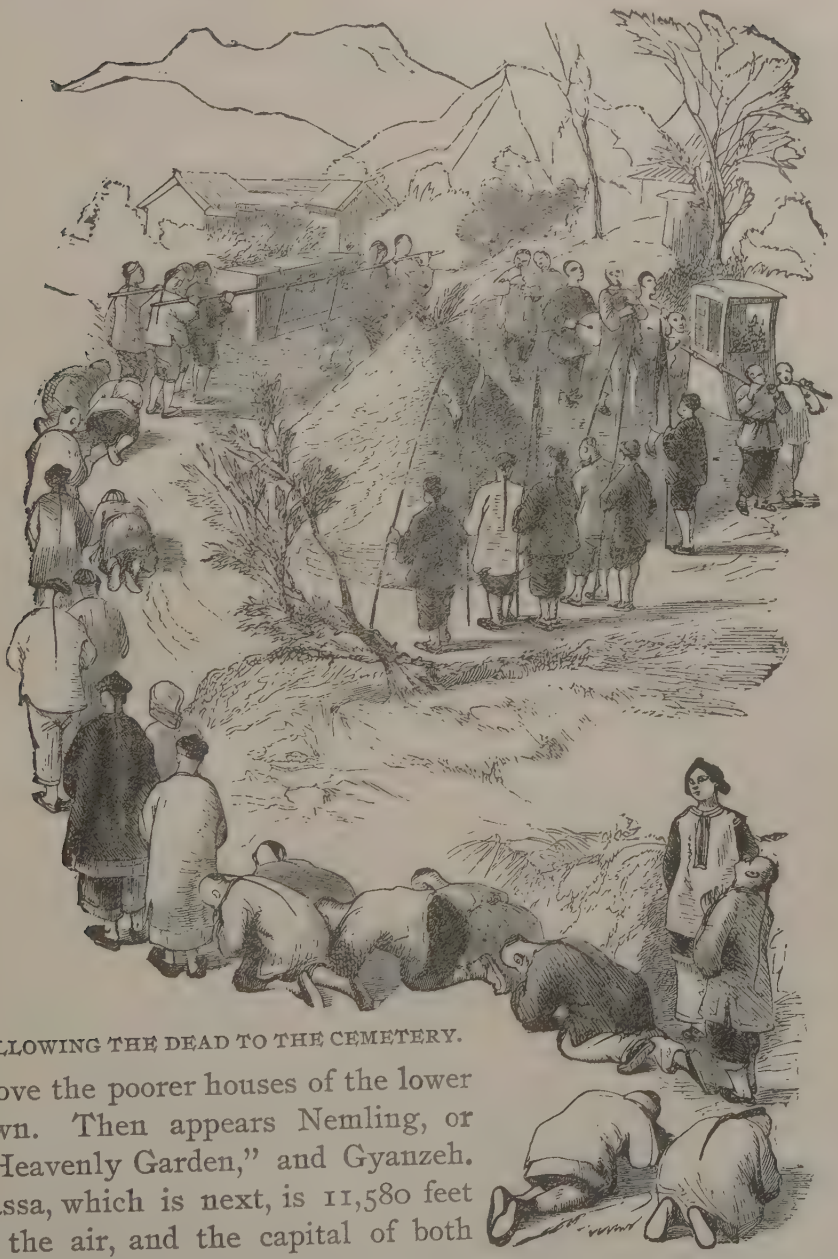
THE RELIGIOUS METROPOLIS OF BUDDHISM.

Lassa, the solitary; Lassa, the "Throne of God," for 1,200 years has been the most hallowed spot in east Asia. It is the religious metropolis of the Buddhist world in the Chinese Empire. When the shadow of Lassa is projected by the setting sun on the azure sky above all work ceases in the city of the mountain heights. The inhabitants gather in groups on the terraces, in the streets and public places, casting themselves prostrate on the ground and raising a muffled song of praise toward the sacred shrine. By the Buddhist, Lassa is regarded as the Mount of Buddha, the final place for his abode after his earthly travail had ended. There they worship him who taught:

"Live until the craze of life shall cease, and life pass into nameless quiet, nameless joy—the blest Nirvana, sinless, stirless rest."

Lassa, with its group of neighboring cities, is the highest inhabited mountain region of the world. There is Tok-yalung, 16,900 feet, where the atmosphere is scarcely half as dense as that on the surface of the ocean. Beyond is Tadum, 14,000 feet, and Janglacheh, 13,850 feet. Digarchi is a little lower down, 11,730 feet. Above it are the houses and temples of Tashi-lumpo, or "Exalted Glory," residence of the Tashi-lama, Tsehu-lama, or Panchen-rimbocheh—that is, the "Jewel of Intelligence."

The walls of the holy city have a circuit of a mile and a quarter, and inclose over three hundred edifices grouped around the palace and sacred monuments. From 3,000 to 4,000 lamas (priests) occupy the monastery, whose gilded belfries and red walls tower



FOLLOWING THE DEAD TO THE CEMETERY.

above the poorer houses of the lower town. Then appears Nemling, or "Heavenly Garden," and Gyanzeh. Lassa, which is next, is 11,580 feet in the air, and the capital of both Tibet and Wei. The name means "Throne of God," and for the Mongolians it is the morke-jot, or "eternal sanctuary."

The number of priests constantly in service at Lassa is placed at 20,000. Vast throngs of pilgrims are always coming from all parts of Tibet and even from the frontiers beyond. The palace of Potala, within the city, and the residence of the sovereign, forms a group of fortifications, temples and monasteries, surmounted by a dome entirely covered with gilded plates and surrounded by a peristyle of gilded columns. The Zungarians destroyed this palace in the eighteenth century, but it was replaced with one of greater gorgeousness.

The streets of Lassa are broad and regular, and are flanked by whitewashed houses of stone, brick and earth. One of the quarters is entirely built of the interlaced horns of sheep and cattle in alternating layers of various forms and colors. These horns, the interstices of which are filled with mortar, lend themselves to an endless variety of design, imparting to the houses the most fanatic appearance. Great feasts mark the coming of each new year. The monks enter the town on foot or mounted on horses, asses or oxen, laden with prayer books or cooking utensils. Then the streets and squares are covered with tents. The civil population retires and the priests take possession of the city. Even the government officials no longer have authority, and for six days the religious element controls all.

WONDERFUL LAND OF CONVENTS.

About Lassa there are thirty convents, and their wealth has become enormous through the gifts of pilgrims. The convent of Debang, four miles from Lassa, houses 7,500 priests. Sera has 5,000 inmates. The convent of Samayeh is enclosed by a lofty circular wall nearly two miles in extent. The temple of Samayeh has walls covered with beautiful Sanskrit inscriptions, and the interior is filled with statues of pure gold, covered with precious stones and costly robes.

The father superior of this convent is popularly supposed to stretch his power beyond the grave, rewarding and punishing the souls of the dead. He is the treasurer of the Tibetan government. The pilgrims say the mountains are at his command and all the

powers of the elements. His frown is like the overcasting of the sky and his smile the radiance of the sun at dawn. He is at once a father and a judge, and from his edicts there can be no appeal.

Lassa is to the Chinese Buddhist what Rome is to the Catholic—the sanctuary of all the traditions, the history, the great leaders of the faith—the place where the sacred keys to Paradise are held for the use of the faithful. But the pilgrimage to Lassa is a matter of heroic endurance compared with that to Rome. Hundreds and thousands of miles of snowy wastes separate the homes of the pilgrims from the sanctuary. Killing heat of summer and dreadful cold of winter alternately threaten them as they press on. The trails are narrow, the settlements far apart. The pilgrims are in the plains below the peaks, Lassa above.

When at last, after months of struggle and endurance, they come in sight of the sacred mount and their cries for joy ring out through the wild gorges, the sight is said to be one that is awe-inspiring. For generations white men were not permitted to witness it and even now they are not over-cordially welcomed, save by chance they happen to have embraced the Buddhist faith. The inhabitants of the Lassa region, though, are said by travelers to be among the noblest in the world. Their intelligence and learning is great and their aspirations of the highest. When their reserve is once overcome they are most companionable.

TIBET SUPPORTS A NATION OF MONKS.

As a trade center Lassa is important. Caravans laden with silks, shawls, saffron and other wares leave Leh each April and reach Lassa the following January. These caravans make frequent halts at commercial fairs that are being held along the route. Once at Lassa they dispose of their goods and receive in return tea, wool, turquoise, borax and gold. Nearly all the profit of this foreign trade goes to the monasteries, which, by monopolies and usury swallow up all the savings of Tibet. Tibet supports in wealth and luxury a nation of monks.

Tibet is governed by a Chinese representative of the Emperor and a supreme council of three high priests. Beneath them are

sixteen Mandarins. A great many Chinese agents are located in the district who convey the messages of the Emperor to the officials. Everything connected with politics and war must be referred to Pekin. Local matters are left to the Tibetan authorities. The head of the Tibetan priesthood is known as the pope. He is elected by lot and holds his position until death. He receives an annual pension from Pekin. All the land of Tibet is held by the pope, the people being merely temporary occupants.

Torture is resorted to. Offending persons may be condemned to exile, amputation of hands and feet, gouging out of the eyes and death. The office of judge is annually sold to the highest bidder in the monastery of Debang at Lassa. "When the priest, wealthy enough to purchase the office, presents himself with his silver ready to the public there is a general stampede amongst the well-to-do artisans who keep out of his way for the twenty-three days during which he is authorized to indemnify himself by the imposition of arbitrary fines."

The total number of Chinese soldiers stationed in Tibet to uphold the power of the Emperor is about 5,000. The postal service is of the same character as the old-time American pony express. From twenty to thirty days are required to cover a distance of eight hundred miles. The postal messengers when started on their route are not allowed to undress at night. To prevent this their clothes are sealed by a Mandarin at starting and the seal can only be broken by the person who is to receive the letter.

MANY EXPLORERS ASSASSINATED.

Chinese Turkestan is in the Tarim basin. The district has always possessed great importance as a highway of trade between eastern Asia and the Caspian basin. Marco Polo passed through this section on his journey across the continent. The first European to reach the Tarim basin in the nineteenth century was Adolph Schagintweit. He was assassinated at Kashgar by Prince Vali Khan. The English explorer Hayward was also assassinated after he entered the country.

Russian travelers and explorers have been numerous in the

region for the last forty years. Chinese Turkestan has an area of about 480,000 square miles. It is the country of the "Rivers of Jade." One of these is the river of Green jade, one of Black jade and one of White jade. The main route from India to Chinese Turkestan leads through the Sanju pass over the Kuen-lun range at an elevation of 16,800 feet. More than one-fourth of the population of Chinese Turkestan live on the Yarkand. This river is the rival of the Danube in length. Lake Lob in this region is the ancient Mediterranean, mentioned in legends in historic accounts. This ancient sea, now practically dried up, is known to have covered an area of over 800,000 square miles with a maximum depth of 3,000 feet.

The Gobi desert begins in this section. Its presence is detected by the fine particles of dust whirling in the air. The sun cannot be seen for some hours after dawn. When the east winds rage the lamps are lighted in the houses at noon. The sand storms destroy the crops on the cultivated lands. Vegetation is scant. A wild olive grows and some tarinds and poplars thrive. The natives have practiced irrigation and their villages are protected by groves of walnuts. Large crops are raised of barley, wheat, rice, cotton and melons, wherever water can be secured.

RIGOROUS PUNISHMENT FOR CRIMINALS.

The legendary heroes of Chinese Turkestan are the Iranian heroes Rustan and Afrasiab. "They are the Charlemagnes, the Rolands and Arthurs of central Asia." The people are of symmetrical build, frank, worshipers of fire and the sun. They are called the Kashgarians. The Mongol type is quite common. Numerous Jewish families have settled in the district coming from Russian Turkestan. The Kashgarians are opposed to Catholic and Greek Christians. They regard the Protestants as Mohammedans. Opium is extensively used, or nasha, a mixture of hemp and tobacco which is strongly intoxicating. The first time a thief is caught stealing he is warned. The second time he is beat upon the soles of his feet. The third time both his hands are cut off. The fourth time he is beheaded. Khotan is one of the famous towns.

The famous perfume procured from musk deer came from the hills surrounding this city.

Yu, or Jade, was collected in its streams, and to this jade was attributed special magical virtues. "The moderate brightness of the yu or jade is humanity; its perfect hardness wisdom or prudence; its unyielding angles justice; suspended it represents urbanity, while its harmonious sound stands for joy, and the substance itself for the rainbow." At the time of the birth of Christ Khotan was a large city. It had a garrison of 30,000 troops and a population of 85,000. One of its monasteries contained 3,000 monks. In 1863, when so many border provinces of China revolted, it was the first city to rebel against the Chinese. The manufactures are copper ware, silks, carpets and paper. The gold and iron mines are extensively worked. Coal and salt are found in large quantities. Yarkand is another large and famous city, having a population of 100,000. Kashgar is the birthplace of the hero Rustan.

LEGEND OF THE KUKU-NOR ISLAND.

The division of Mongolia contains the beautiful lake Kuku-nor or Blue Lake. This was named from its beautiful azure color, contrasting with the delicate white of the snows on the mountain peaks mirrored in its waters. This lake covers an area of 2,000 or 2,500 square miles. In this lake is an island which legend says was dropped by a gigantic bird from the skies, in order to stop the flow of the waters of the lake from the internal depths. These waters threatened to submerge the world. The elevation of the lake is 1,000 feet above the level of the sea. The inhabitants are Tangutans, the Chinese and Mongolians. The Mongol is peaceful, the Tangut combative. The occupation of the natives is the breeding of yaks and sheep. Everything is paid for by so many head of cattle. It is something over 2,000 years since China conquered this region. Three of the principal towns—Liang-chew, Kan-chew and Su-chew—were founded 2,000 years ago.

Zungaria is the open way leading from the Chinese to the Western world. The Russians were fully aware, from the time of

the first invasion of Siberia, that the road to China lay between the Altai and the Tian-shan ranges. But this was not the way they first took. They sought Pekin first, and in doing so have suffered great delays. Nevertheless they control all the approaches to this route and when ready to move can do so. The Zungarians are a warlike people. When they had an independent sovereign, two hundred years ago, he is said to have commanded a million armed men. In 1757, attacked by the Chinese, millions of their people, of all ages and sexes, were put to the sword.

In 1865, what is known as the Dungan uprising, resulted in the death of over a million and a half of the inhabitants. The Gobi desert, that is the "Sandy Desert," of this region, lies in the track of the dry winds. The extent of this desert is 480,000 square miles. The winter gales that sweep over it have frightful strength and the summer heat is terrific. Its altitude above the sea is about 4,000 feet. The soil of the desert is composed of reddish sands, grass is scarce and trees are not to be found. The sands of the Ordos country are almost as terrifying as those of the Gobi. It is while passing through this Mongolian region that the ruins of the Great Wall are found. The building of this wall, which was commenced before Christ, made it the border line between Mongolia and China proper.

WHERE THE MANCHUS CAME FROM.

The Chinese have always encroached on the territory of the Mongols, once part of an independent Empire. Thus the old imperial Mongol district of Gehol, occupying some 20,000 square miles northeast of Pekin, has already been entirely settled by Chinese colonies. The name of Gehol has been changed to that of the Chinese name of Cheng-pe-fu. The region once called "Inner Mongolia," in contradistinction to the "Outer Mongolia," is already more than two-thirds Chinese. Their traders and peasantry have flocked in until they have created what are now the complete provinces of Shan-si and Pechili. Kara Korum is the old capital of what was once the Mongolian Empire. As early as 1234 A.D. this city was sought by adventurers from all parts of

the world. Its pleasure grounds were laid out by Guillame of Paris.

Chinese Manchuria is that portion of China bounded north and east by the Amur river and the Usuri, on the south by the Yellow Sea. The region is filled with many now extinct volcanoes. An eruption came from one of these volcanoes in 1721 and violent earthquakes have been more or less frequent. The province takes its name from a single tribe of the people once occupying the upland valley in the White mountains. Tai-tsu, chief of this tribe, subdued all of his neighbors. Then he proclaimed the perfect equality of all his subjects and extended to them his tribal name of Manchu.

THE GODS OF WEALTH.

Tatsu is the Manchurian chieftain who conquered China in 1644. The Manchus have rejected Buddha and believe in the wizards who practice the magic arts. As a distinct nationality the Manchus appear to be threatened with extinction. Most of their children attend Chinese schools and study Confucius. Chinese names indicate the location of all their cities. So ardently are the people given to trading that in all their homes may be found the images of two gods—Lao-yeh and Tsaikin—the gods of wealth. South Manchuria is a great agricultural region. Swine are bred there and wheat and barley are raised in large quantities. Cotton is cultivated. The mulberry and oak are planted for the sake of the silk worm. The poppy grows everywhere for the opium users. Manchu tobacco is famous throughout the Empire. Tobacco smoking was unknown in China proper until 1644. The practice of tobacco smoking was introduced from Manchuria to Japan and thence to China.

Mukden is the present capital of the Manchu district. It is regarded as a holy city, because it was the former residence of the ancestors of the reigning imperial family. It is protected by an earthen rampart eleven miles in circumference, within which is a second enclosure three miles in circumference. The streets are lined with shops. White men are forbidden entrance to the inner

portion of this city under pain of death. Until 1804 the reigning emperors of China always made a pilgrimage once each ten years to Mukden. Since that time the portrait of the Emperor has been sent each ten years to the city, with much ceremony.

The natural limits of China proper are quite well defined. On the west the Tibetan plateau is the boundary; on the north the Great Wall indicates the dividing line; on the east and southeast the Pacific ocean is found and on the south mountain ranges, marshy tracts and great gorges separate China from the country of the Ganges. China proper represents about one-half of the total area of the Empire and about one-eleventh of the whole mainland of Asia. Taking the division of the Empire into eighteen provinces, the first and most important in the north is that of Pechili in the basin of the Pei-ho river. Geologically there is no question but that the region of the Pei-ho river, whose mouth opens on the Gulf of Pechili, was at one time a marine basin. It is yet so slightly elevated above the surface of the sea that at the time of floods it is possible for over 6,000 square miles to be inundated.

FUTURE MANUFACTURING CENTER OF CHINA.

The Shantung province, or country of the "eastern hills," lies off the Gulf of Pechili and the Yellow Sea. This is one of the most populous and fertile provinces of China. Looking out over it from high elevations, it presents the appearance of one vast city set among uncountable gardens. The Hoang-ho basin contains the province of Kan-su, Shen-si and Honan. The ancient Grand Canal passes through this district. The Yellow Lands, so much praised by every Chinese agriculturist, are to be found here. Great mountain ranges also thrust their spires to the skies. Many of the native manufacturies of the Empire are in these provinces, and vast deposits of coal and iron.

In the basin of the Yang-tze-kiang are to be found the provinces of Sechuen, Kweichew, Hupeh, Hanan, Nganwei, Kingsu, Kiang-si and Che-kiang. This basin embraces three-eighths of China proper with a population estimated at no less than 225,000,000. The total length of the navigable waters in the basin of

the Yang-tze-kiang is equal to half of the circumference of the globe. It is believed that the future great mercantile and manufacturing centers of China will be located in the basin of this famous stream. Many mountain ranges are here and great deposits of mineral wealth.

The city of Hankow is in this district, the chief center of the tea trade in China. Nankin is also here, one of the great cities of China, and Shanghai. The provinces of south Chekiang and Hokien are on the eastern slopes of the Nan-chan mountains. The provinces of Kwang-si and Kwangtung are in the basin of the Si-kiang river. Canton lies in this district upon the Pearl river.

Contiguous provinces to the Empire which were once part of it and which since have been lost through the fortunes of war are Hong Kong, the island adjacent to the mouth of the Pearl river, and which has belonged to England since 1841. The island is but thirty-three square miles in extent. Victoria, one of the principal cities, is a sanitarium for English residents. The Parsees are settled on the island. Many Burmese and Portugese are there. The shipping in the harbor exceeds 6,000,000 tons annually. Macao is a Portugese settlement, lying over against Hong Kong on the opposite side of the Pearl river estuary.

A GREAT GAMBLING RESORT.

China has never recognized the full sovereignty of Portugal over this peninsula. Nevertheless, "the settlement is almost entirely Portugese. Macao is the great gambling and lottery city of the Empire." Francis Xavier, the celebrated Jesuit missionary who introduced the Catholic religion in Japan, died in 1552 on the island of Saint John near to Macao. Yunnan is the province which is attached to the Empire by the weakest threads. A large part of the province is even now politically independent of the Empire. Only a portion of the province lies in the Yang-tze-kiang basin, while the southern end fronts the Gulf of Tonquin. The land is a plateau with many unexplored mountain ranges. Iron mines and those of copper are found in all parts of the province. Some gold and silver is also mined.

The province is the chief center of the opium industry and nearly one-half of the land is given up to cultivation of the poppy. Much of the interior of the province has never been explored. Many of its tribes have never been conquered by any race. They worship spirits. One of their practices is to place a piece of silver in the mouth of the dead to pay their passage over the great river that flows between the earth and death. A large number of the women are tobacco smokers and the men use opium. It is customary of the people to say when questioned: "We are not Chinese. We are Yunnan people."

THE BEAUTIFUL LAND OF HAINAN.

Hainan is an island off the province of Kwangtung and by the gulf of Tonquin. The Chinese poets have compared the island to a hand whose "fingers play with the clouds by day and at night gather the stars of the Milky Way." The mountain peaks of the island exceed 6,000 feet in height. The island has never been thoroughly explored by white people, but the mountains contain gold, silver, copper and iron. Dense forests cover the hill-sides.

The dominant race is the Chinese. Formosa is separated from the mainland by the Fokien strait. It is traversed by the Great Range with peaks from 8,000 to 12,000 feet in height. Earthquakes are frequent on the island. The scenery is so diversified that the first white man who saw the island called it "Beautiful," which is the English for Formosa. Most of the inhabitants of the islands are of Malay origin. The capital is Taiwan, a modern Chinese city. As a result of the Japanese war with China, in 1894, Formosa was taken over by Japan.

Geologically it is quite certain that that portion of Asia held by China was produced by a combination of volcanic action and earthquakes and that a considerable part of the eastern section of the Empire was once the bed of the Pacific Ocean. Two thousand years ago the ocean coast line was much nearer Pekin than it is at the present time. The eastern boundary lines appear to be rising and the ocean receding. As to the imperial boundaries, they have varied with every century of existence of the Empire. At the time

of the birth of Christ the area of the Empire proper did not exceed over 500,000 square miles. Five hundred years later it exceeded a million miles.

When the Mongols conquered the Chinese in the thirteenth century the boundaries took in over 2,000,000 square miles. From time to time there have been shrinkages in the area caused by wars, but invariably these have been overcome and the boundary lines pushed forward once more to include more land. The present area exceeding 4,000,000 square miles has been practically maintained for nearly a century. In comparison with the areas of other great nations of the world China does not lead as the following table shows:

Area of all China,	. . . . .	4,567,000
" " Russia,	. . . . .	8,600,000
" " United States	(not including the territory added since 1898.)	3,602,000
" " Great Britain,	. . . . .	10,161,483

Including the Phillipines, Hawaii, Cuba and Porto Rico, the United States has many more square miles of area than China.

CHAPTER XI.

Salubrity of the Climate.

Variations in Climatic Conditions—Quantity of Rainfall—Extremes of Cold and Heat—Desert Regions—General Effect upon Natives—Seasons of Drought—Cause of Plagues—Diseases that Prevail—Medical Science—Physical Traits—Division of Seasons—Famine Periods.

THE latitude and longitude of China is given as extending in latitude from 18 degrees to 44 degrees north and of longitude from 98 degrees to about 125 degrees east. With these boundaries it is only natural to expect that the climate should vary in different divisions of the Empire. The climate of the Pacific coast region is widely different from that of the remote interior and even among the coast districts themselves the climate varies. Thus the meteorological conditions at Canton in the south are widely different from those at Pekin in the north. A peculiarity of the climate in general is the low average of the temperature taken in connection with the fact that a part of the Empire is within the tropics, and that the latitude even in Pekin, in the extreme north, is a degree to the south of that of Naples. The mean annual temperature of Canton and Macao, which are within the tropics, "is no higher than what is usually registered in places on the thirtieth parallel; while the mean annual temperature of Pekin is ten degrees lower than that of Naples." During the winter season, cold as severe as that found in the northwestern States of the United States, is experienced in the northern provinces. In these same provinces in mid-summer the heat is oppressive. The northeast monsoon commences in September and continues until February. The average amount of rainfall is 70 inches in the extreme south. The southern monsoon, bringing with it the annual rains, commences in the latter part of March or the first part of April. The hottest months are July, August and September.

Taken in all its aspects and avoiding the extremes of heat in the south and those of cold in the north, the general climatic in-

fluence of the Empire is not unhealthful. White travelers and white residents of the Empire find that with the same observance of the sanitary laws that they practice in their native lands, good health is easily maintained, and that there are few weather conditions which bar the white man from becoming a permanent resident. This cannot be said of the Philippines nor of many parts of India. The summer heat is exhausting when faced by white men having severe labor to perform. The air reaches a condition of extreme rarefaction and the typhoons follow.

If those portions of China now most accessible to the white man were less crowded and if perfect sanitary conditions prevailed in the country districts as well as in the cities, it would be easier to form a final judgment upon the climate. Many of the frightful plagues and ravages of endemic diseases have in the past been charged to climatic influences. But this is untrue. The Chinaman lives without modern sewerage improvements; without ample supply of pure water; without well-ventilated houses and in too many instances without pure food. These have been far more responsible for great losses of life than the climate, which has been described as "a combination of the heated terms of southern Alabama and New Orleans and the Indian summers and winters of Wisconsin, Minnesota and the Dakotas."

CLIMATES TO CHOOSE FROM.

Some one writing of the variety of climates in the Empire said: "There are as many climates as there are provinces or dependencies. One may have what they choose by simply looking for it." Topographically, the Empire consists of a series of islands and mountain ranges and a great delta plain. This plain is in the north-east portion of the Empire and is seven hundred miles long extending from Pekin southward. Its width is from one hundred and fifty to five hundred and fifty miles. The mountain system of central Asia penetrates the western provinces of the Empire and decreases to foot hills as the sea-coast is approached.

In a general way there is a maintained slope from the mountain districts in the west to the central and southern provinces and

thence to the ocean's edge. Starting with the province of Pechili in which is Pekin, the climate there in December, January and February is cold. The rivers freeze and the Gulf of Pechili is bordered with ice. The summer heat aggravated with excessive humidity is often quite unbearable to a foreigner until acclimated. In Shantung, the adjacent province to Pechili, the climate is more equable, the winters being less cold and the summers less hot. It has been remarked that in many respects the Chinese climate corresponds with that of Western Europe, although the bulk of the land lies nearer to the equator.

A GREAT ANNUAL RAINFALL.

The entire coast south of the Canton, or Pearl river estuary, is within the tropics, "but the isothermo lines, so to say, deflect China proper northwards imparting to it a relatively cold climate." China receives a greater annual rainfall than western Europe. Along the Pacific coast this is rather more than forty inches. The seasons in the Yang-tze-kiang and Hoang-ho basins come with great regularity.

In Honan the climate is so well balanced that cotton is grown extensively and extremely severe winters are not experienced. In Shen-si the winters are cold but short. In Sin-king extremes of heat and cold are great. The summer temperature varies from seventy to ninety degrees and in winter from fifty above to ten below. The desert regions lying to the north and west of the delta plain have a considerable effect upon temperatures. They give forth great volumes of heat in summer and powerful cold winds in winter.

It cannot be said, though, that these deserts or the low plainlands so frequently inundated have any particular evil effect upon the health and strength of the inhabitants. Medical science has been cultivated by the Chinese for three thousand years and in many respects they have surpassed the Western world in their advances in this science. The Chinese physician once known is something to be remembered.

The eyes that twinkle out beneath the great tortoise shell

spectacles of the Chinese physician are the windows of a great deal more medical knowledge than the Celestial is given the credit of possessing. He is such a peculiar, musty back-number old fellow —this Chinese doctor—and so many thousand years behind his brothers of another civilization, that you hesitate to approach him at all; but with the ice once broken he consents to thaw gradually and tells you many interesting things. To understand the medical knowledge possessed by the Chinese it is necessary first to divest the mind of the very common error that nothing ancient can be of use in the present century.

The Chinese have given us many of the simple elements of great inventions. They had the magnetic compass, gunpowder and printing blocks centuries before the European civilizations ever dreamed of their existence or value, and the magnifying glass, that forerunner not only of the telescope but of thousands of the priceless medical and surgical articles of to-day, was practically invented and first used by these strange people ages before it was known anywhere else. Indeed, the oldest Chinese books contain specifics compounded of herbs and roots for the cure of burns caused in battle by the use of this magnifying glass and the aid of the sun.

PIONEERS IN MEDICAL DISCOVERIES.

So it is necessary, in order to intelligently study the Chinese doctor and the atmosphere in which he lives and works, to divest the mind of all prejudice against him because of his slow, conservative methods. To hear these people talk of what we believe to be wonderful modern discoveries in medicine and surgery gives one who has the utmost faith in the new scientific era somewhat of a shock. Hardly one of the very latest discoveries made by medical men is, in fact, a discovery at all—and our new school doctors will probably be interested in knowing that the theory of germs, bacteriological study, and operation of trephining the skull and the "gold cure" for nervous diseases and drunkenness have all been known to and been practiced by the Chinese for many centuries. And this statement does not rest on the bare assertion of a Chinese doctor, proud of and anxious to defend his school of medicine, but it is

proved beyond doubt by printed books that are at least six hundred years old.

The "button-hole" operation, as it is termed, by which a kidney may be successfully removed from the body of a human being, and which created such a tremendous sensation among the medical fraternity, is fully described in a Chinese medical work entitled "The Body and Trunk of Humanity," printed in 1622. Up to twenty years ago there was no such thing in China as a thoroughly organized medical school. Instead there were what were known as "medical districts." The science of medicine there has always been very much of a family affair, the eldest son of the family for many generations always being the doctor.

THE CHINESE DOCTOR A POWER.

A physician of any standing in a Chinese district is considered socially and politically as great a power as the Mandarin, and this, strange to say, not because of any superstitious belief in his powers, but simply because the Chinese people, ages before Europe did likewise, always placed a medical man upon the highest social plane. No gatherings, or as we term them to-day, "conventions," of doctors ever take place in China. The custom indeed is directly opposed to anything of this character. Doctors keep very much to themselves, and jealously guard the secrets of compounds and cures handed down by their fathers.

To give an instance: In the year 1730, or thereabouts, the wife of the principal Mandarin of the Hoy Peng province was cured of a terrible eruption by an old physician residing in the neighborhood, who used an untanned sheep's hide in conjunction with leaves of certain trees. A direct successor to this old doctor now lives in the large tea port of Hankow, on the Yang-tze-kiang river and is visited by thousands of Chinese every year from all parts of the country for treatment for various skin eruptions. No one has ever been able to find out what this wonderful remedy is—and unless the "open door," that threatens to turn its pruning knife into the heart of China and lop it into a twentieth century awakening, becomes an accomplished fact, his successors for the next

thousand years will probably be making fortunes in the same way. He may not cure one-tenth of the people who go to him—but that makes no difference whatever to his customers. Here is simply an outcropping of the fatalistic tendency that the Chinese have developed so strongly; the doctor may not do them any good, but his ancestors cured the wife of the Mandarin two hundred and fifty years ago, and they are quite content to trust themselves to him.

SURGERY PRACTICALLY UNKNOWN.

In China they are about one thousand years ahead of us in their methods of dealing with physicians. They pay a doctor to keep them in good health, and families give him a regular annual fee. The moment any member of the group becomes sick, however, the pay is stopped, and the money is withheld until the household is again free from illness. Contrary to the general opinion the Chinese are thoroughly healthy people. Many times consular reports to Washington of the plagues that occasionally sweep through the Orient contain surprised comment on the wonderful assistance that has been rendered by Chinese doctors in stopping their spread.

In all the mingling of knowledge, common sense, superstition, to be found in this interesting old character, the art of surgery is practically unknown, except in the two particulars already mentioned—the work of trephining and the kidney operation—both of these, strange to say, being among our latest new world achievements. The Chinese doctor will explain his scant knowledge of surgery to you in a very plausible manner. He says:

"You see, in our country we have no great machines, no electric cars to mangle people, no hydraulic cranes to crush them, no elevators, no steam hammers. Our people are mostly a pastoral race, and it is very seldom that any surgical operation beyond a crushed finger or foot is required."

The Chinese have the greatest aversion to cutting and the use of the knife for anything, no matter how serious, is always strongly protested against. In the last twenty years, since young Chinamen, whose parents have been touched with the leaven of modern civili-

zation, have been going abroad to American and European schools, some slight knowledge of our modern methods has been carried back to that country, but these young men, although they make a gallant fight for new theories and principles, have a great deal of uphill work.

Indeed, in the interest of science they sometimes, in their anxiety and zeal, overstep the mark, and take such steps to prove their theories as would even shock the sensibilities of a modern student here at home. They bribe the guards in convict prisons to look after a certain condemned prisoner for them, and for a small money consideration jail officials will leave the bodies so selected lying on the ground after the execution. When they return some hours later to cremate them they are, of course, gone, and everybody is supposed to be in dense ignorance of what this disappearance means. When a body is obtained in this way there is a general jubilation among the young medical men who have studied in foreign lands, and they cut and dissect to their heart's content, being looked upon as degenerates by any of the population who happen to know of what is going on.

Then again these students occasionally, in their search after knowledge, bribe jailers to give condemned prisoners various kinds of poisons in their food, and just before execution to paint black marks on the bodies so that it can be readily seen which subjects have been given the various poisons. Then the bodies are cut up and the different effects noted for the good of future generations.

TREPHINING NINETEEN HUNDRED YEARS OLD.

For over one thousand years—and this is something to which Chinese doctors point with pride in discussing our so-called bacteriological discoveries—all pills that have been given to Chinese patients have been encased in wax tightly sealed, and furthermore, the printed instructions with these pills order the patient to break the wax with his finger nail and immediately swallow the contents without allowing them to touch even the fingers before they reach the tongue. Concerning the trephining operation, which, by the way, is also illustrated in one of the oldest Chinese medical works,

it is a well authenticated fact that nearly 1,900 years ago a Chinese doctor was beheaded, by the Emperor Quong Wing, because he dared to suggest this form of remedy for the Emperor's Prime Minister, who was suffering, as the Chinese books term it, from "many burdens on the head bone," otherwise depression of the skull.

These old-fashioned people tell us, too, that appendicitis has been thoroughly understood for hundreds of years by members of their professien, and even to-day they guarantee to cure white people living in the cities of Hong Kong and Shanghai of appendicitis without the use of the knife.

HOW CHINESE DIAGNOSE DISEASE.

The book of instructions, from which a Chinese physician studies, shows how great a dependence he is instructed to place on the appearance of the face in diagnosing disease, and indeed he has brought this study to something of an exact science. Part of the instructions to a budding doctor read as follows:

"Look at the head—look at the eyes—look at teeth and mouth; ask in courteous manner for please put out the tongue; stand away from your patient and look again at everything; then feel pulse, how it beats. If the beat of the pulse should tell you the same things as the face tells, then you can know what sickness has fallen upon the patient."

Much of the herb treatment is conducted on homeopathic principles. An old saying among Chinese physicians is:

"It is not the strong key that opens the door, but the right one."

The plague comes to China as often as it does to India. Seasons of drouth produce famine. The people become emaciated and ill. Their bodies are in fit condition for the ravages of an epidemic. We now call the plague which infests China, India and the Philippines bubonic. Bubonic means a disease which produces a swelling in the groin and inflammatory swellings of a lymphatic gland. As a breeding ground for this plague China is favorable, because of the density of the population and the unsanitary condi-

tions prevailing in the cities and towns. Where the people are packed into small spaces like sardines, where they do not have the proper food or shelter, and live under conditions that know neither hygiene nor sanitation, it is not strange that these epidemics break out.

The result of such living is a great accumulation of unspeakable filth and an inexhaustible collection of all the disease germs under the sun. The climate, especially in the southern part of the Empire, is favorable to the development of disease germs after they are once created. The natives carry these disease germs about with them and they are spread through the length and breadth of the land. The bubonic plague, which ravages the natives most severely, comes with an attack of cold sweat and severe vomiting. The glands of the body swell up enormously and become hard. Death usually follows twenty-four or forty-eight hours after the outbreak of the disease, unless there is skilled medical attendance all the time.

RATS SPREAD THE PLAGUE.

It is recognized that rats play an important part in the spread of disease in sea ports and from port to port. An Australian physician has explained how the rats carry the plague. He asserts that the rats may first have the plague and communicate it to men. He cites an instance of a number of dead rats found one morning in a cotton factory. They were removed by twenty coolies or workmen. Within the three following days about half of these coolies fell sick with the plague. Those who had not touched the rats were not affected.

The coachman of an English family living in the Orient found a dead rat in a stable and removed it. Three days later he fell sick with the plague and died within a few hours, no other person being affected. Many persons, however, have caught the plague without handling rats, and many persons have handled plague rats without catching the plague. This physician has explained this by suggesting that the infection is carried by the fleas, natural to the rat. Perfectly healthy rats harbor few fleas and are expert in

removing them. But fleas are abundant on sick rats. As a rule after a rat has been dead twenty hours the fleas leave it. In this way the Australian accounts for the fact that a plague rat may be handled with impunity some hours after death. If the fleas from the dead rat reach another rat, or a human being, they may inoculate the vacilli they acquired by injecting the blood of their former host.

The manner in which the famine, drouth, plague and cholera have afflicted China constitutes one of the most dreadful calamities known to history. The people when weakened by famine have no power to resist the diseases which attack them. The water supply of the country depends almost entirely upon natural sources. When the rains do not come they dry up, and then the frightful sufferings of the people begins. While, as has been noted, the medical science of the Empire has, in some respects, passed that of the Western world, there is no doubt that it has utterly failed to teach the people how to care for themselves in the congested areas or to induce the government to create a sewerage system to destroy stagnant pools of water and to provide the houses with modern sanitary appliances. The great prevalence of plague diseases in China is not due so much to the climate as to the unwholesome and unnatural conditions under which the poorer class of people live.

SACRED TREE OE DONGAIR.

The priesthood makes some effort to study the causes of disease and to provide cures for the plagues. But so much superstition is mixed in with the common sense of their study that not intended results are often produced. At the city of Dongair in the Hoang-ho basin, a university was maintained for a considerable time in which were 4,000 priests. The studies at this university were the occult sciences, ceremony, prayer and the art of healing the four hundred and forty ailments of mankind.

One of the remedies for the cure of these ailments was the foliage of a sacred tree, a species of elder, growing in front of the great temple of Dongair, every leaf of which was said to bear a representation of Buddha and various characteristics of the sacred

works. One professor who persistently made inquiry as to these miraculous leaves was shown one on which had been placed the rude outlines of a figure of Buddha. How many diseases the leaves ever cured there is no record of.

ELEMENTS PLAY HAVOC.

The elements occasionally play almost as much havoc with the population as the plagues. For instance a boat in the port of U-chang was struck by lightning in 1850. The fire which followed destroyed seven hundred large junks and thousands of small boats. By fire or drowning 50,000 people lost their lives. For more than two years afterwards prayers were constantly offered in the temples to appease the wrath of the spirits who had hurled this bolt of lightning upon the ship in U-chang harbor. Siang-tau, the chief city in the province of Hunan, is the great medical headquarters of China. It is the chief center of the trade in medicines and a thousand and one kinds of drugs used in China.

Here all the roots, herbs and pills and other nostrums demanded by the people, whether they understand their use or not, are put up. A disturbance much feared by the natives and having its origin in the influence of the moon upon the waters is the agra. This is experienced in Chekiang bay where the sea has encroached upon the shore. This agra is a great wave which advances from the sea with a velocity of over thirty feet per second constantly increasing in size and producing a din like peals of thunder. Although the cultivated lands and neighboring islands are protected by dikes, these waves, which come daily, break over them and do incalculable damage. From 1736 to 1796 the hydraulic works along the Henchew, noted on account of these waves, cost over $10,000,000.

In south China, or what is known as the Sikiang basin, the torrid and temperate zones are intermingled. The monsoons alternate making the climate of Canton less even than that of Calcutta and other cities situated on the same parallel. "During the moist summer months the southern provinces are as hot as India cities equally distant from the equator and the temperature falls rapidly in winter, when the dry northeast polar winds sweep down between

the parallel mountain ranges running mainly northeast and southwest. Rain seldom falls in China when the nights are cold and often frosty.

"At the same time the regular alternation of moist summer and dry winter winds is occasionally disturbed by atmospheric currents deflected in various directions by the relief and contour of the seaboard. This southwest monsoon becomes at Canton a southeasterly gale and the lofty Mount La-tao is daily exposed to fierce storms for months together. Hong Kong is within the range of the typhoons which sweep the Chinese waters. One of these terrible storms in 1874 blew down over a thousand houses, wrecked thirty-three large vessels with hundreds of junks and destroyed the lives of 7,000 people."

GREAT RAINFALL IN WINTER.

In the province of Yannan it is said that every climate known to man may be experienced. Formosa is of volcanic origin. The climate of the tropics prevails on the coast line while that of the temperate zone moves in the hills and mountains. There is a regular succession of monsoons, the winds blowing in summer from the Malay archipelago and in winter from Japan. A great rainfall occurs in the winter when it reaches as high as 120 inches. The typhoon to which such frequent reference is made in all Oriental literature is a storm somewhat approaching the American cyclone in nature. The very word itself has undergone innumerable transformations. In 1567, as used in England, the word was "touffon." In 1610 it was "tuffon." In 1680 it had become "tuffoon." In the Persian it is "tufon," in the Chinese it is "t'ai-feng" meaning great wind spirits. In Formosa the word takes the form of "tai-fung." Other Chinese names given to the typhoon are—pao-feng (meaning fierce wind), kiu-feng (meaning cyclone wind).

The typhoon is a violent hurricane common to the Chinese seas, occurring principally during the months of July, August, September and October. They are prolonged cyclonic storms of great intensity and corresponding in every respect with the West

Indian hurricane. The monsoon is a wind occurring in the alternation of the trade winds off the Chinese coast. During the half-year from April to October regular northeast trade winds are reversed and blow a steady gale from the southwest. In some places the change of the monsoons is attended with calms, in China with storms and much rain.

The four seasons do not vary much in the northern part of the Empire from those in the temperate zone of the Western hemisphere. The winters are between four and five months duration, commencing, as a rule, during the latter part of October. Spring opens abruptly and is short. The summer season is well advanced in June and continues into September, after which there is a short fall usually accompanied by much rain. In the southern part of the Empire the seasons correspond with those of other tropical regions, there being long periods of rain and short periods of excessive tropical heat. In the mountainous regions, both north and south, above an elevation of 8,000 feet, the snow and ice conditions are practically those of the North and South American ranges.

The famine periods have not been so terrible in China as in India.

INUNDATIONS CAUSE FAMINE.

Drouth has not been so common to the Empire as inundations and this, "or overflows of rivers have been the chief factors in producing food scarcity." For so thickly a populated country to have five or six thousand square miles of crop producing land overflowed means famine for practically all the population that was sustained by that land. The lesser inundations work just as great a hardship on the people affected. There is no record in China of any famine period having existed a year and a half in length, while some of the famine periods of India have lasted for more than three years.

Despite the unhealthy character of his surroundings the average Chinaman is not a sickly person. He is quite liable to consumption if he exposes himself, but otherwise, living in a healthy manner, he is about as strong as the average peasant of Europe or

laboring man of America. He is accustomed to work out doors. He is taught the value of manual labor from the moment that he leaves his mother's skirts. In large sea ports he quickly adapts himself to the handling of great packages and boxes and rarely physically breaks down or displays indolent traits. Taken all in all, he may be described as a wiry and enduring physical nature. His body adapts itself to varying surroundings with greater ease than does that of other nationalities.

In America it has been found that in arduous railroad work, such as building roadbeds or track laying, the Chinaman is fully as strong and active as the American, the Irishman, or the German. He also eats less and is willing to work for less pay, two facts which went a long way toward aiding the passage of the Chinese Exclusion Act.

Rounsevelle Wildman, United States consul at Hong Kong, in his book, "China's Open Door," says:

CHINESE LACK NERVES.

"The Chinese sleep when they have nothing else to do, and they sleep the sleep of the just where an European would not be able to get a nap. They can sleep or work in any position for hours at a time. A nervous Chinaman I have never seen. An exhibition of nerves among either gender is unknown. The Chinaman is never known to take exercise for the sake of exercise. My shroff, or cashier, Ah Choy, has been sitting, bent over a little desk, for thirty years, making out consular invoices. He handles columns of figures running up into the millions on his abacus, making the most delicate calculations, while a jabbering, pushing mob of coolie runners crowds his elbows. He works calmly on, day after day, in the same cramped position, on the same uncomfortable bamboo stool, unconscious of his surroundings, never losing his temper and seldom making a mistake. I know he never took a walk for any purpose other than to save chair hire, and yet in the four years of my term of office he has never been away from the consulate for a day on account of sickness. It is the absence of nerves which enables the Chinese to endure pain as well as toil. This absence

of nerves and ability to suffer is a God-given gift, and makes the Chinese equal to an existence which would blot out the European civilization in two generations."

The Chinaman, as a school master, can teach twelve hours a day; he recuperates on four hours sleep; to him indigestion is practically unknown. These qualities, together with his lack of "nerves," fit him for the modern industrial struggle. The fact that children and aged can swarm in spite of their ignorance of the laws of hygiene, and of the poor and insufficient food on which they live, is evidence of their remarkable vitality. The Chinaman cannot understand why Westerners indulge in competitive sports without pay. He prefers to fly kites and only practices archery or lifting of weights preparatory to military examinations. Only one danger besets such a physique as a Chinaman possesses and that is opium.

In the sections of China which often suffer from long drouths, the people resort to various rites and ceremonies to induce a fall of rain. Images of certain gods supposed to have power over the elements are worshiped with curious rites. When a god fails to produce rain as requested by the people he is taken to broil in the hot sun until he does his duty. A bunch of willows is sometimes placed in the hand of the god, as the willow is sensitive to the least moisture. Foreigners carrying umbrellas have been mobbed as the direct cause of the drouth. These latter Chinese are followers of feng-shue or spirit worship. The umbrella disturbs the feng-shue (spirit) favorable to rain and thus causes a drouth. It is plain to see how the simplest Western custom may cause resentment and disturbance on the part of the Chinese, his mind being so permeated with superstition.

CHAPTER XII.

Marvellous Flora and Fauna.

Luxuriance of Flowers and Foliage—The Tiger is Lord—Prevalence of the Wild Boar—The Hardy Yabagre—The Yaks of Tibet—Bamboo for Building—Evergreens Especially Numerous—The Chinese Rat—How it Brings the Plague—The Value of the Horse—Passion for Flowers.

THE flora of China is extremely rich and has a mixture of both the Indian and European types. The sugar cane and potato grow on the same land in the southern provinces while in the forests nearby the oak and bamboo flourish side by side. A luxuriance of flowery shrubs has given to the Empire the title of the "Flowery Land" or "Flowery Kingdom." Camellias, azalea, jessamine and scores of other exquisite plants come from this Empire to adorn Western homes and conservatories.

In the Tibetan land, which is regarded by zoologists as a principal center of evolution as regards animal life, there is a special fauna in which there are rich varieties of the ass, yak, sheep, antelope, gazelle and wild goat. Nain-Singh wrote that he met with herds containing 2,000 antelopes, "which in the distance looked like regiments of soldiers with their sharp horns glittering like bayonets in the sun." Yaks are often found on the Tibetan plateau at an elevation of 19,800 feet and the tarbagan marmots are found burrowing in the soil at an elevation of 17,900 feet.

The game of the region is preyed upon by foxes, jackals, wild dogs and the white wolf. White bears, resembling those of the polar regions, freely attack the shepherd's flocks and ravage them. The panther is met with in east Tibet and the buffalo, mink, squirrel, bear and a species of wild boar. Birds, though, are said to be rare, although a specie of lark has been met at an elevation of 15,000 feet and others at over 18,000 feet. No birds sing in Tibet except the birds of passage flying in the night. The eagle, vulture and raven are found on the heights and the pheasant in the forests. The few lakes on the plateau are stocked with fish. The

extreme limit of fish in the Alps is given as 7,100 feet elevation but at an elevation of 14,000 feet in Tibet salmon were found spawning.

THE YAK OF TIBET.

The Yak of Tibet has been crossed with the zebu cow resulting in the dzo. The wild yak is always black. He is the general beast of burden in Tibet, although sheep are used on the high elevations. The most valuable domestic animal is the goat whose soft hair commands rare prices for the manufacture of the cashmere shawl. Dogs are used only in the home and as collies.

In the Turkestan country the tiger is lord and is followed by the panther, the lynx, wolf, fox and otter. Here in Turkestan is the famous Lake Lob where millions of birds of passage rest on their long flight between southern Asia and Siberia. It was in the vicinity of Lake Lob that Brjevalsky saw a wild camel. The existence of such an animal had been doubted for years by most naturalists, although frequently mentioned in the Chinese chronicles and spoken of to travelers by the natives of Turkestan and Mongolia. Now it is known that the wild camel inhabits the Cum-tag deserts and is to be found in the Altui-tagh uplands having for company the yak and wild ass. These animals are extremely wary and scent the hunters from a long distance. In this same Turkestan region the plains are barren, but a wild olive grows, tamarinds and poplars. The hamlets are surrounded by groves of walnuts and hundreds of gardens have their mulberry plots. The pear, apple, peach, apricot and olive grow under excellent cultivation.

There was a time in the history of China proper when the rhinoceros, elephant and tapir were prevalent throughout the Empire, but they are now extinct. How long it is since they were exterminated no record shows. Monkeys are found in the neighborhood of Pekin. The tiger and panther rule the districts that are not thickly populated, and strike terror to the hearts of the inhabitants. The lizard, snake, salamander and turtle found in the Empire are of a variety unknown in Europe. The fresh water fish differ also from those of Europe, but in many respects resemble those of North America.

The Kashgarians, or the people of the Tarim basin, have developed irrigation works so successfully that they have a cultivated flora of great value. Groves of walnuts are reared. The pear, apple, peach and olive are found in nearly all the orchards. Watermelons are raised in great profusion, and the rich citron. In this same district the wild boar and Chinese hare are found. The groves by the river banks are infested by the tiger, panther, lynx. The wolf is also met with, the fox and the otter. On the Tarim plains the antelope, fully as alert and beautiful as that of North America, is found.

In Chinese Manchuria the tiger is called "lord." He frequently attacks the inhabitants, even in the streets of their villages, carrying them away after they are struck down. Great packs of wolves sweep across the plains, devouring the flocks of sheep and attacking the shepherds. The squirrel and the sable are hunted for their furs, which are frequently used by the natives as a head dress. The wild boar is hunted by the nobility, who form large parties and often spend several weeks in the wilds searching for game. Large flocks of ravens visit the Manchurian villages and are daily supplied with food. The Manchus believe that the spirits of their ancestors are within the birds and that they must be kindly treated.

SALMON SKINS WORN.

In the Zungari the salmon are so large and plentiful that their skins are used for summer attire. These are elaborately embroidered by the women before being worn. Owing to their custom of wearing these fish skins these people are sometimes called Yupi-tatze, or fish skin people.

The southern part of Manchuria has an entirely temperate climate joined to a fertile soil. The natives successfully breed swine and cultivate wheat, barley, maize, with great success. They produce in their fields a yellow pea. This contains sweet oil. The Manchus extract this oil and make of it a sweet candy. What is left of the pea is exported to China for fertilizing purposes. Indigo is raised in this region. It is also the locality where a brandy is

CHINESE BOXERS BEHEADING FOREIGNERS

CHARACTERISTIC CHINESE BRIDGE NEAR SHANGHAI LEADING TO TAH-HU LAKE,
SHOWING PAGODA IN THE DISTANCE

distilled from sorgho. The men and women drink this brandy to the "forgetfulness of good and evil," as they put it.

The evergreens are numerous in many of the provinces, and are worshiped by the Orientals just as the Pagans of western Europe worshiped the ever-living tree in their early history. The bamboo is used in the construction of the lighter buildings, especially those for summer use. The black and green dragon has always been given an important place in Chinese history, although there is no one who has claimed to have seen this wonderful animal. When the great inundations or floods from the rivers come, the Chinaman says that the black and green dragon, who lives in a great cave in the bowels of the earth, is angry with the people on earth and is stirring himself, his actions causing the water to leave natural channels and pour over the fields and into homes. The Chinaman hastens to propitiate it by offerings, perfumes, candies and flowers placed in the temples of worship.

THE BLACK AND GREEN DRAGON.

When the water begins to subside, then the people know that the black and green dragon is no longer angry with them and that they may return to their work in peace. Parks or sacred groves are maintained by the government in many accessible portions of the Empire. The foreigners are excluded from these as a rule, but those who have succeeded in entering have found many rare animals within their confines, and many exquisite flowers and beautiful trees unknown to the West. Armand David found in the park of Nanhitze a species of tree entirely unknown to Europe. Nearby was also discovered a curious specie of monkey, not until then known to the Western world.

The flowers cultivated in these parks have a richness in bloom, a peculiarity in coloring, which Western gardeners have as yet been unable to explain. It may be that the Chinese gardener is more careful in this work of cultivation, or that he possesses secrets not yet mastered by the Westerners. But he is given the credit of producing flower gardens which are not matched anywhere else in the world.

So many forests have been cut down in the Empire and so few new trees planted that a great alteration in the rainfall has taken place. The destruction of the forests has taken away from their areas needed moisture, and has driven the rain to other localities where not so much was needed. Hence many floods in populous districts that might have been avoided if the destruction of the forests had not been so ruthless. This experience is not that of China alone. In the Northwest of the United States, where the forests have been cut down with an unspariug hand, similar results have been obtained. On the Shantung peninsula the forests have been so completely destroyed and the population become so dense that not only have the wild animals disappeared but there is little room for the care of live stock.

All space is given up to either the cities and homes or to the gardens which stretch away as far as the eye can reach. To the south of the deep valley of the Wei-ho river rise the Tsing-ling, or Blue Mountains. Here on one slope of this range grows the palm; on the other the catalpa, magnolia, spruce and oak are naturally mingled. The red birch is found there also, and far up the heights climb the chamois, antelope, and hardy species of monkey and the hill ox. Native hunters have the same feeling toward this ox that the Tibetan has for the yak. It is a sacred beast and must not be killed.

GOLDFISH AND CHICKEN.

It was the Chinese who learned how to produce goldfish by propagation from a variety of carp, originally somber of hue, and to them is also attributed the development of the modern farmyard chicken, whose domestication in the Flowery Kingdom dates back to the earliest dawn of history. The early ancestor of the chicken was a jungle fowl, well known to science to-day. It strikingly resembles the modern game chicken, and the development from it of the various breeds of poultry now recognized may be fairly considered one of the most extraordinary feats of human ingenuity—an achievement in which man has practically assumed the part of a creator.

At Liang-fang, which is just half way between Pekin and Tien-Tsin, is the royal hunting preserve, lying south of the capital. This park covers about one hundred square miles and contains great numbers of a peculiar breed of semi-domesticated deer. These deer, called by the Chinese the mule deer, are hornless, of very large size, and have fat, heavy tails like the Chinese sheep. According to the Ancient Book of Rites, it was the duty of the Emperor and his court to indulge in the pleasures of the chase whenever the affairs of government gave them leisure. The royal hunt was regarded as a military exercise, and the famous decoration of the peacock feathers was originally granted to those members of the royal suite who succeeded in bringing down a stag. Most Chinese sovereigns have been ardent sportsmen, but as the throne has been occupied by minors for the past thirty-five years, the game preserves have been neglected.

A SPARSE VEGETATION.

The elevation of the tablelands west of the province of Kham, in south-eastern Tibet, is too great for the development of trees, although the lamas, or priests, have succeeded in growing poplars about the monastery of Mangnang, in the province of Nari, at an elevation of 13,790 feet. In sheltered depressions the willow and a few fruit trees are to be found, but these are few and their growth is scant. They are not the hardy tree that grows at lower elevations. Shrubs do not attain their full growth, scarcely exceeding six feet in height. In the Ombo basin, watered by Lake Dangra-yum, grass grows freely.

In the colder uplands, still inhabited by the Tibetans, cereals seldom ripen, and the people live on the milk and flesh of their herds. The south-eastern valleys, less elevated and well watered, are covered with dense forests. The principal tree found here is the prickly holm. It is large in size, and not very high. In the size of its stem it is comparable to the pine, though far exceeding it in its rich and abundant foliage.

Along the watercourses in Turkestan the poplar grows extensively. It is of the specie Populus diversifolia, and as its botanical

name indicates, presents a great variety in the form and size of its leaves. It grows rapidly and produces a light soft wood. Where the shade of these poplars strike the ground it is bare and usually covered with a grey sand. Most of the traffic of Turkestan is carried on by means of horses of large size, imported from northern China, while the small, hardy and vigorous breed used as mounts come chiefly from the southern Tian-shan valleys.

The yak is imported only for the shambles of the cities. Sheep and goats are raised on the slopes of the Tian-shan and Pamir mountains by the Kirghiz nomads. They are of the same specie as those raised in Tibet and are equally noted for their fleece. In northern China the trees and shrubs differ little from those of Europe. This is particularly notable in Chinese Manchuria. Fruit trees are grown about the houses and garden patches containing cereals, vegetables and other cultivated plants are found, and give the country a European aspect.

HUNTING, A SACRED PURSUIT.

Manchuria has been and is to-day a famous hunting ground. The attacks of wild beasts are much less dreaded than formerly, but the chase is still considered a sacred pursuit to be indulged in by all. Singing birds are met everywhere, and closely resemble those of Western Europe. The streams abound with fish and in many instances whole communities live almost exclusively on a fish diet. The bamboo is used for other purposes in China than that of building. The young sprouts are used for food and are regarded as one of the choice delicacies. The sacred bamboo, a handsome evergreen shrub, bearing red berries is extensively cultivated, and is used for decoration.

The forests of China are composed of a greater variety of trees than those of Europe, and are more tropical in character. Even the evergreen is represented by a greater variety than those of North America. The laurel is a characteristic feature of a Chinese landscape. The sycamore, ash, linden and maple are of the same specie as the European trees. Unlike Manchuria, the wild animals of China proper have become rare in cultivated districts and hunt-

ing is not generally indulged in. In the less populous districts, however, wild animals abound. The birds of China represent seven hundred and sixty-four different species, one hundred and forty-six of these are European, while sixty are American.

The Ta-Kiang, or "Great River," presents some of its grandest scenery between the provinces of Sechien and Hupeh. Below Shipuchai, or "House of the Precious Stone," a Buddhist temple, the stream enters a gorge, whose vertical walls are over six hundred and fifty feet high. At places the channel is narrow and as most of these fissures run east and west the sun's rays seldom penetrates their depths. These recesses are covered with ferns and other vegetable growths, common in moist, shady places. Forests of conifers are found on their summits. In the lakes of eastern China the water-fowl and schools of porpoises are found, while numerous leafy islets break the monotony of their grey waters. Bamboo, trees and grass attain a luxuriant growth on their banks and the surrounding territory.

MARVELLOUS VEGETATION.

To the west of these lakes, the towns of Litang and Mupin, experience daily showers throughout the summer brought about by the quantity of moisture received by the West Sechuen and Tibeto-Chinese frontier ranges under the form of rain and snow, and the fact that they are exposed to the influence of the moist winds, there being no higher elevations between them and the Bay of Bengal. Here vegetation is marvellously luxuriant, particularly in sheltered valleys. The slopes of the higher valleys are covered for three months with great pastures. These disappear during the long winters beneath the snow. Lower down is a great variety of forest trees, some of which acquire proportions elsewhere unknown.

The most conspicuous of these is a yew which rivals the finest European firs in height. Rhododendrons acquire the dimensions of trees, and azaleas grow to a height of eighteen or twenty feet. Ferns, shrubs, and trees find a footing on the almost vertical scarps, covering the rocky slopes with a mass of flowers and foliage. The villages in the valleys of the streams, which flow to the

Min river, in the central part of the province of Sechuen, are surrounded by orchards of fruit trees. Bamboo is found at an elevation of five thousand feet.

SILK WORM REVERED.

In western Sechuen in the Batang country, the vine and mulberry flourish at a height of no less than 8,500 feet. Were it not for the fact that the Buddhists of Tibetan regard the destruction of the silkworm as a mortal sin, sericulture, or the breeding and treatment of silkworms, might be introduced here. The wild animals of this region, which were of the same species as those of Tibet, have disappeared from the greater part of the districts colonized by the Chinese. The highlands abound in various species of antelope, the musk deer and mountain sheep. The horns of the latter two are valuable and sold for large sums. The wild yak is frequently met with near the grazing grounds of the domestic species.

The upland forests are inhabited by a takin, a variety of the ox. This animal is also found in the Eastern Himalayas. The white bear of Khachi is found in the Mupin country and on the neighboring plateaus. A few tropical animals have been met on these highlands. Among these are the flying squirrel and two species of ape. One of these species, the kintsin-hew, is nearly as large as the apes of the Eastern Archipelago. Its face is short, bluish-green in color, its nose is upturned, and its head attests a remarkable degree of intelligence. These Mupin highlands are chiefly noted for the splendor of their birds. Pheasants have been found associated with birds more modestly adorned, the nightingale and other singing birds of the European type are common.

Here, too, thirty new species have been found and doubtless many more are yet undiscovered. Green parrots from South Yunnan find their way in summer into the Upper Kinsha-kiang and Yalung valleys. The potato has been introduced to the natives of Sechuen by the missionaries in the last century. The soap-tree and the tallow-tree are widely cultivated. One of the remarkable industries is that of the pei-la, or vegetable wax, which is carried on by a division of labor between the inhabitants of two distinct

districts. The insect secreting the wax is born and reared on the leaves of a plant which grows in the Kienchang country, near Ningyuen. At the end of April the eggs are gathered and brought to Kiating-fu, at the other side of a mountain range, the journey requiring all of fourteen days, and being made at night to protect the eggs from the heat. The eggs are then detached from the branch on which they have been conveyed and transferred to another tree of a different specie, on which the insects are hatched, and secrete the white vegetable wax.

SCARCITY OF FUEL.

In the provinces of Hunan and Kiang-si the flora is of a tropical character. The oak, chestnut and willow differ from those of North China and Mongolia. The golden pine of the upland slopes is the largest of the evergreens. Lower down the most common tree is a small pine with narrow leaves. At the foot of the hills the camphor tree is cultivated, as is also the varnish plant. In many towns there is a scarcity of fuel, the timber having been generally cleared, and the natives are compelled to use straw, dried herbs and brushwood. According to the natives the woods are the property of the Emperor, so they take all the wood they require for their houses and boats. The hills, though, are still covered with shrubs and plants of small size. The wild boar has increased in number since the Tai-pings and Imperial troops wasted the country.

A small specie of deer is found on some islets of the Yang-tze-kiang river, though separated from the deer by intervening spaces. It is found nowhere else in China. The ox, buffalo and pig are the only domestic animals raised. The peasantry hold the heron in great veneration. The plains in the basin of the Si-kiang river are as barren in winter as those of more northern regions. In summer the palm and camellia flourish by the side of the oak, chestnut and pine. The banana, mango, orange and citron intermingle with the fruit trees of the temperate zone. Here in the open air many leafy shrubs thrive that in Europe are confined to the conservatory. A few wild animals of large size are found.

The fox and wild goat are met on the coast, while smaller animals, as well as birds, insects and butterflies are numerous.

The dense forests of the Island of Hainan supply excellent building material and are inhabited by the tiger, rhinoceros, a specie of ape resembling the orang-outang and wild goat. Pine-apple hedges line the fields of sugar corn, mango, banana, indigo, cotton, tobacco, rice, potato and tropical fruits. The coco and betel-nut palm also flourish. The Coccus pela insect, yielding the vegetable wax of commerce is found here. The pearl oyster, fish and turtle abound in the neighboring streams. In Western China the willow and red birch grow at an altitude of 10,000 feet on the Kuku-Nor highlands.

THE HOME OF MEDICINAL RHUBARB.

This Eastern Tibetan region is the home of the medicinal rhubarb which is highly prized by the Chinese. It formerly reached the Western market by way of Russia and Turkey. It is now obtained from China by sea, and is more mixed in quality from lack of the rigorous Russian inspection. Various species have been grown in England for the root but the product is inferior to that raised in China. The Chinese merchants of Sining pay high prices for this rhubarb. No less than forty-three new species of new fauna have been discovered in these regions. A low herbage, growing to a height of about seven feet, comprises the flora of Southern Mongolia. This herbage produces a berry which is both bitter and sweet and which is highly prized by the natives who gather it in the autumn and mix it with their barley-meal. This forms one of their chief foods.

In the Chaidan (Tsaidam) valley the fauna chiefly met with are a species of antelope, the wolf, fox, hare. The soil of the Gobi desert is composed of reddish sands and grass is very rare. From Kalgan to Urga, a distance of over four hundred and twenty miles only five trees have been found, and these stunted in growth. The wind prevents the growth of any vegetation, except low herbage. Dead plants are uprooted and scattered about. The fauna of the Gobi is no more varied than its flora. The dzeren, an animal prob-

ANCIENT ASTRONOMICAL INSTRUMENTS USED IN PEKIN ONE THOUSAND YEARS AGO AND STILL PRESERVED

CHEMULPO, COREA, ONE OF THE PRINCIPAL PORTS OF ENTRY

GREAT SALT BEDS WORKED BY THE NATIVES, NEAR MOKHOA, COREA

ably unsurpassed for its speed, is found. He will outstrip the fleetest horse, even when mortally wounded, or with a broken leg. He cannot be captured unless shot in the head, heart or spine. The herd usually consists of thirty or forty head. They have been met in flocks of hundreds and even thousands, but these latter cases are rare.

The Mongolian lamas, or priests, of the In-shan uplands, like those of Tibet, forbid the killing of antelope. The Ordos plateau has an elevation of about three thousand five hundred feet. Its soil is sandy and unfit for cultivation. South of the Hoang-ho valley the surface is relieved by a few great oases where the gray and yellow lizard are found. It is difficult to distinguish them from the surrounding country.

RATAN A NATIVE OF CHINA.

Beyond the Hoang-ho river the country is more barren and desolate than the Ordos region. The tree common to this country is the thorny sulkhir. It yields a grain from which the Mongols make a sort of flour. Ratan is a native of China and the species most common are erect slender canes growing in dense tufts which are commercially distinguished from the climbing ratan as ground ratan. On account of its light, tough, flexible character and its length, ratan is applied to many uses.

Basket making is a common use, while all sizes of cordage from cables to fishing lines are made of it. In many instances the stems of climbing ratans are used for the suspension of foot bridges of great length. Matting made from the split ratan is exported from China to all parts of the world. Whole houses have been made of it. The same fiber of which mats are made serves to make hats, the bottom of rice sieves and thread for sewing palm-leaves. The Chinese rat, so common in seaports, is said to have had much to do with the spread of plagues. The rat plague spreads rapidly and is conveyed to man by his coming in contact with the dead bodies of rats infested with the plague.

With their invasion of China the Manchus introduced the use of the horse, which, previous to that time was unknown to the

Chinese. Even now it is not generally used in the east along the coast. In the western mountain regions, however, it is quite extensively used, also in the desert regions. The Mongols are fond of horse racing and are skilled in every kind of horsemanship. Races were held in honor of the birth of a Mongol Buddha in 1792, in which three thousand seven hundred and thirty-two riders participated. It is not surprising that with such a varied flora as China possesses, and the success of her gardeners, her people are passionately fond of flowers. This is true of both sexes, young and old. She is truly called " Flowery Kingdom."

CHAPTER XIII.

Complexity of the Language.

Fanaticism Governs Speech—Grammar an Unknown Quantity—Each Province has a Different Tongue—Language of the Mandarins—Location of a Word Fixes its Meaning—Figures of Speech Excessively Used—Foreigners much Puzzled—Phonetics Govern Understanding—What "Pidgeon English" Is.

THE mysterious names appearing in the Chinese dispatches become familiar enough when translated thus:

Tung means east; si, west; nan, south; pei, north; while tsin, kin or king, stands for capital of metropolis, as Pekin (northern capital) and Nanking (southern capital). Tien means heaven, so Tien-Tsin signifies heavenly metropolis. Ho or kiang means river, so Pei-ho is north river; Si-kiang, west river. .Che means seven, so Che-kiang is seven rivers. Shan is mountain, and Shantung, east mountain city, and Shan-si west mountain. Pai is white, and Pai-shan, white mountain. Hai is sea, and kwan stands for gate, so Hai-kwan (the maritime customs) is the gate of the sea, and Shan-hai-kwan, mountain and sea gate. Shang is a city, and Shanghai, city by the sea. Hoang is yellow; Hoang-Ho, Yellow River, and Hoang-Hai, Yellow Sea.

Yang means ocean, and Tse, son; hence, the Yang-tse river is son of the ocean, and Tientse, son of heaven, (the Emperor). Ku or kaw is a mouth or pass, and ta big or great, so Taku means big mouth (of Pei-ho), while Nankow stands for south pass (from Mongolia). Hu is a lake; ling, a hill; hsiang, a village; hsien, a tax district. Fu is a prefecture; tai, a governor; tao, a circuit or group of administrative departments; so tao-tai is a governor of a circuit, and fu-tai is a governor of a prefecture. Chao or kiao is a bridge; li, a Chinese mile; pa, eight, and thus Pa-li-kiao is eight mile bridge. Cho or chow is a depot or stopping place; hence, Tung-chow eastern depot (of Pekin). Shen is a province, and Shen-si is the western province.

Yamen is a police station or official residence, and Hui, a

secret society or club. Ts'ing means pure or clear, Ts'ing-kaing is clear river, while Ta To Ts'ing means great pure (name of present dynasty) and Kwo being a kingdom or empire, Ta-Ts'ing Kwo signifies the Empire of the great pure (China). Ta-Mei-Ka is the name applied by the Chinese to the United States, and means great America.

FANATICISM AFFECTS TERMS.

The fanatical religious qualities of the Chinaman have led to the introduction into his language of many terms having their origin strictly in religious fervor. But the fervor which may influence a Chinaman in one province is not the same as that which may influence a Chinaman in another province. Hence, two different words are coined—one understood by one Chinaman and one understood by the other, but both not understood by either. This leads to many confusions of mind on the part of the foreigner endeavoring to master the language before traveling through the provinces. The Chinese language is the foremost in that class that includes the Tibetan, Cochin-Chinese, Burmese, Corean and Chinese. The customary description of these languages is that they are monosyllabic. J. Marshman, in his "Elements of Chinese Grammar," says: "In the language every word is a root and every root is a word. It is without inflection or even agglutination; its substantives are indeclinable and its verbs are not to be conjugated; it is destitute of an alphabet and finds its expressions on paper in thousands of distinct symbols. It is then a language of monosyllabic roots, which, as regards the written character, has been checked in its growth and crystalized in its most ancient form by the early occurrence of a period of great literary activity, of which the nation is proud, and to the productions of which every Chinaman, even to the present day, looks back as containing the true standards of literary excellence."

The Japanese in studying the Chinese tongue treats it as two languages—the written and the spoken. There the Chinese characters were at one time in general use as representing the phonetic value of their Japanese equivalents. The Chinese lexicographers

claim that all the characters in their written language had their origin in single strokes or in hieroglyphics. This is believed to be true. But as to who was the inventor of writing, there is yet much doubt. One legend attributes the invention to Fuh-he (3200 B.C.), who is also said to have instituted the custom of marriage and to have introduced the use of clothing.

Another authority states that Tsangki, who lived 2700 B.C., was the inventor. By the native accounts this Tsangki was a man of extraordinary ability and was acquainted with the art of writing from his birth. As the legend goes he was walking one day near his house at Yang-Woo when he met a tortoise. Stooping to examine its shell closely, he noticed the beautiful spots. This he studied and from them formed the idea of representing objects around him. Afterwards he looked at the heavens and observed the figures formed by the stars and the constellations. From these he passed to the study of the forms of birds and of mountains and rivers, and at last originated what became the written character.

FIRST WRITTEN CHARACTERS PICTURES.

Whoever invented the first characters, it is certain they were pictures of various objects which were present to the eye of the writer. Whenever he wished to express a mountain he wrote a character triangular in form resembling a mountain, to signify the eye he used a character resembling the eye and so on. But this form of writing was naturally limited. Gradually, by the addition of strokes, and the combination of one or more of these characters, the written language of to-day was formed. The growth of the later characters are divided into six classes by the native philologists.

The first is called Siang hing, or the characters representing the forms of the objects meant, such as those just mentioned, and about six hundred more, as, for example, the sun was represented by a circle with a dot in the center, a horse by four parallel lines at right angles with a perpendicular line. Below these four lines were written four characters corresponding with our apostrophe. Of these six hundred characters were composed, with a few excep-

tions, the two hundred and fourteen determinative or radical characters, one of which enters into the composition of every character in the language.

The second class is called Chi sze, or characters indicating things. In other words, characters intended to represent ideas to the mind by the position of their parts. The third class is made up of Hwuy i, characters combining ideas, or ideographics. This class is formed by uniting two or more characters to give the idea of a third. It is not known when these characters were invented. An analysis of some of them give an insight into the moral and social conditions of those who framed them. For instance, the character sin, "sincere," is formed by the combination of the characters jin, "a man," and yen, "words." Thus the character sin means "man words." The character Hwang, "Emperor," belongs to this class. As originally written it was composed of characters meaning "oneself" and "ruler;" the Emperor, therefore, was to be ruler of himself. Said the ancient sages:

CHARACTERS INVERTED HAVE A DIFFERENT MEANING.

"How can a man rule others, unless he first learn to be master of himself?"

By the omission of a stroke the character Hwang, "Emperor," assumed its present form, which consists of parts signifying "white" and "ruler." This has been translated by the Mongols into Tchagau Khan, and then by the Prussians into Biely Tsar, or White Tsar, the name by which the Czar of Russia is known throughout Asia. Another character belonging to this class is ming, "brightness," composed of a combination of the sun and moon, to indicate brilliancy. There are said to be about seven hundred of these ideographics in the Chinese language. The fourth class is the Chuen choo, or characters which assume different meanings on being inverted either in form or sound. These number about three hundred and seventy-two and are formed in two ways—by a slight alteration of the character, as the turning of one or more strokes from the right to the left and by changing the sound of the character.

The fifth class is the Chia chieh, characters having borrowed meanings. This class consists of about six hundred characters which are applied in a double sense. Hence, they have been called metaphorical.

TWENTY THOUSAND PHONETIC CHARACTERS.

The sixth class is known as the Chieh shing, or phonetic and is composed of over twenty thousand characters. The adoption of phonetics was the turning point in the progress of Chinese writing. Having exhausted their power of invention in forming hieroglyphics and ideographics, they adopted characters to represent sound. There is no record of when or by whom these phonetics were invented or introduced. A well-known Chinese author writes:

"A character is not sterile; once bound to another, it gives birth to a son; and if this be joined to another, a grandson is born, and so on."

Phonetic characters are composed of two parts, the primitive, and the determinative. There are two hundred and fourteen determinatives. Every Chinese character is composed of one or more of these determinatives. The number of primitives has been variously estimated, one authority gives them at 3,867, and others at from 1,000 to 1,200. These primitives and determinatives are combined into the thirty and odd thousand characters of the Chinese language. A Chinaman wishing to give the name of a tree on paper known to him colloquially as ma, would use a common phonetic possessing the sound ma and combine it with the determinative Muh, meaning "wood."

The new character would signify "the ma tree." Under this system the reader would have to be previously informed what kind of a tree was meant, as the character would only indicate that it was either a tree or something made of wood and that it was pronounced ma. This is true with all the characters. It is possible by a careful study of the phonetics to arrive at the approximate sounds of the characters of the language; but their meaning is indicated by the determinatives, and these only point to the general nature of the objects or actions signified. Native dictionary-makers

have arranged the characters of the language under the headings of the two hundred and fourteen determinatives, and also classified them according to their final sounds.

The Chinese characters are constantly being changed. Chinese books record instances of six distinct styles of writing, varying in clearness from the square character used in the books at the present day to the Seal and Grass characters, noted for their obscurity. These styles are described as the Chuen shoo or "seal character," the Le shoo or "official character," the Keae shoo or "model character," the Hing shoo or "running character," the Tsaou shoo or "grass character," and the Sung shoo or "Sung-dynasty character." The Chinese imagination invents many characters in addition to the above named styles, and it may be said that nearly every Chinaman has a system of his own, understood by no one but himself.

TONES ESSENTIAL TO MEANING.

In the Chinese Library of the British Museum is a copy of the Emperor Keen-lung's poem on Moukden, printed in both Chinese and Manchoo in thirty-two kinds of characters. In comparison with the large number of their characters, the Chinese sounds are few, the 30,000 different characters of their language being represented to the ear by only 500 syllabic sounds. Three methods have been adopted to prevent confusion in conversation in representing their thousands of characters by 500 syllables. They are —first, by combining with the word, which it is desired should be understood, another of a similar meaning to distinguish it by pointing to its meaning from other words bearing the same sound, for example, for "to hear" they would say in conversation ting keen; ting meaning "to hear" and keen "to see or perceive." Second, nouns are distinguished by placing certain classifying words between them and the numerals which precede them—as, the word pa, "to grasp with the hand" is used as a classifier to precede anything which is held in the hand, such as a knife, a spoon or a hatchet.

Third, by dividing the words of the language among eight

tones. These tones are divided into two series, the upper and lower, and are called, the upper even, the upper rising, the upper departing, the upper entering, the lower even, the lower rising, the lower departing, and the lower entering. To each character is allotted its proper tone, and if wrongly rendered will give an entirely different meaning to the word than that intended by the speaker. Only the four tones of the upper series are in general use, to which the even tone of the lower series is frequently added. The even tone is the ordinary tone of voice; the rising tone gives to the voice the effect of an interrogation; the departing tone of doubtful surprise, and the entering tone that of peremptory command. These may be easily illustrated by repeating our negative "no" in the ordinary tone of conversation, as an interrogation, as an expression of doubtful surprise, and as a peremptory refusal. To acquire knowledge of the tones proper in common use the children learn them from the lips of the natives themselves—no study of books will give the required knowledge. They are learned by ear.

AN INTRICATE SYSTEM PUZZLING TO FOREIGNERS.

It can be easily understood how this intricate system puzzles Chinese-speaking foreigners and causes them to make mistakes and to get into difficulties that are inconvenient and often dangerous. Some years ago a petition in behalf of a Chinese criminal was presented by a wealthy Chinese merchant personally to the governor and council of Hong Kong. A well-known Chinese scholar acted as interpreter. The merchant began his speech with a reference to our Kwai Kwok ("Honorable Kingdom"), as he designated England. The syllable kwai, pronounced as it is spelled, means "devil," and used in connection with kwok is an abusive term commonly applied to any foreign country. The interpreter confused the two tones. He turned indignantly to the governor and stated that the petitioner had opened his speech by referring to England as the "devil kingdom." The council became very angry, and it took some minutes of earnest conversation before an explanation could be made. This saved the merchant from sharing the cell of the man he was trying to plead for.

For spelling the various sounds, the Chinese have adopted thirty-six characters, beginning with the initial consonants of the language, and thirty-eight ending with the final sounds. To indicate a desired sound, a character which begins with the required initial and a character which ends with the required final, are used. These are placed together, the initial of the first and the final of the second giving the required sound. If a Chinaman wished to express that the sound of a certain character was ting he would write the two characters tang and king, the first would give the initial t and the second the final ing. This syllabic spelling was introduced by the Buddhist missionaries in the fifth and sixth centuries.

NOUNS REGARDED AS NEUTER GENDER.

Little attention has been paid by the Chinese to the grammar of their language, but in every Chinese sentence, as in English, the subject comes first, then the verb, which is followed by the complement, direct and indirect, and every word which modifies or defines another precedes it. The grammatical value of a Chinese word is indicated by its position in a sentence. Native grammarians have done little for the science of grammar beyond the dividing of the characters into the following classes: sze tsze, or "dead words," as they call nouns; hwo tsze, "living words" or verbs; Hsu tsze, "empty words" or particles. A change of tone will change a word from a noun to a verb. Nouns denoting human beings are not regarded as masculine or feminine gender. All nouns are neuter gender. Dr. Caldwell, in writing of this fact, states:

"The unimaginative Scythian reduced all things, whether rational or irrational, animate or inanimate, to the same dead level and regarded them all as impersonal."

But in every language the gender of certain words must be distinguished, and to these the Chinese prefix words denoting sex. Thus a son is spoken of as nan tsze or "man-child," and a daughter as neu tsze or "woman-child." In the case of animals other words are used. Kung, "noble," "superior," denotes the male, and moo,

"mother," indicates the female. Kung ma is "a horse," and moo ma is "a mare." The male of birds is described as kung, "martial" or "brave," and the female as tsze, "weak" or "inferior." The connection of a word to a sentence denotes whether it is singular or plural. The plural is sometimes indicated by repeating the noun, as jin jin, "the men," or by the presence of a numeral, as in the following expression taken from the Confucian Analects, "The three disciples went out."

PLURALIZING A NOUN.

Another way of pluralizing a noun is by adding one of certain words signifying "all" or "many." The most common of these are chung, choo, keae, fan and tang. The first four mean "all," and the last (tang) means "a class." The first four precede the noun while tang always follows it and forms with it a compound, such as "animal-class" for animals, and "men-class" for men. In colloquial Chinese the character mun has been adopted as a sign of the plural, but its use is confined to the personal pronouns. Wo means "I," and wo mun "we." The rules of position which serve to fix the parts of speech of the words of a sentence are frequently allowed to regulate the cases of nouns and the moods and tenses of verbs.

With words of giving to and speaking to the dative case is marked by position. The person to whom a thing is given immediately follows the verb and the thing given comes next. The accusative case is as a rule marked by position, but occasionally the particles yu, yu, e, and hoo are disassociated from their usual signification and are employed simply as signs of this case.

The instrumental case is indicated by the character e, "by," in the language of the books, and by yung, "to use," in the colloquial. The following passage from Mencius will furnish an instance of the first:

"Nan wang e fei ke taou."

The translation of this quotation is "A superior man cannot be entrapped by that which is contrary to right principles." The ablative case having the sense of "from" is marked by the signs

tsze and yew and in the colloquial by tsung, for example: Tsze sang min e lae, "From the birth of mankind until now;" Yew Tang che yu Woo-ting, "From Tang until you arrived at Woo-ting;" Ta tsung Pih king lea leaou, "He has come from Pekin." The remarks which have been made in regard to the gender, number and case apply to the adjectives. The comparative degree of adjectives is denoted by certain particles meaning "more than" or "beyond;" in the colloquial by such forms of expression as "This man compared with that man is good," or "This man has not that man's goodness." Tsuy, "excelling;" keih, "the highest point;" and shin, "exceeding" denote the superlative degree.

PERSONAL PRONOUNS.

In the Oriental languages the personal pronouns play a prominent part from their number and the variety of equivalent terms. Woo, urh and ke are the terms most commonly used in classical writings to denote the first, second and third persons of the personal pronoun. Wo, ne, and ta are the colloquial equivalents. The plural of the latter are wo mun, ne mun, ta mun. The character chin is especially reserved for the Emperor and has been the traditional imperial "We" since the time of the three mythical Emperors, to whose wisdom, energy and foresight the greatness of China is attributed by native historians. In times of national misfortune, the Emperor does not feel entitled to use this pronoun and believes that he himself is responsible for the evils which overtake his country. He then designates himself Kwa Jin, meaning "Deficient man." Among the people the pronoun "I" is rarely used in conversation, its place being taken by terms giving complimentary importance to the person spoken to. The commonest of these expressions are "the dullard," "the little one," and "the man of low degree," while the term applied by ministers to themselves when addressing the Emperor is r u tsai, or "slave."

The speaker's relations and personal belongings are spoken of as "the little," "the mean," and "the cheap." The expressions applied to the aged are "Master," "Old Gentleman," or "Senior." Holders of the low offices, such as the heen, or district magistrates,

are addressed by law as Lao ye, "Old Fathers;" as they rise they become Ta lao ye, "Great Old Fathers;" and when they reach the higher ranks, such as the governors of provinces, they are called Ta jin, "Great Men." The belongings of others are spoken of as "worshipful," honorable," or "august."

ADOPTION OF CHINESE NUMERALS UNCERTAIN.

There is no certainty as to the time when the Chinese adopted the numerals in use to-day. Some reference is found to them in the Book of History. It is inferred that they were in existence before the sixth century B.C. They number seventeen and are as follows: yih, "one;" urh, "two;" san, "three;" sze, "four;" woo, "five;" luh, "six;" tseih, "seven;" pa, "eight;" kew, "nine;" shih, "ten;" pih, "a hundred;" tseen, "a thousand;" wan, "ten thousand;" yih, "one hundred thousand;" chaou, "a million;" keng, "ten millions," and kai, "a hundred millions." The last four are seldom used, while the rest are hourly employed. The numbers between ten and one hundred are formed by shih, "ten," combined with the lower numerals. Thus, thirteen would be shih san. The figures between twenty and a hundred are designated by shih, "ten," preceded by the other numeral, hence san shih would be "thirty."

Moods and tenses of verbs are expressed by position. Position has everything to do for the Chinese verb, accomplishing its mission in two ways; by stating the time at which the action has taken place, or is about to take place, or by prefixing or suffixing certain words whose varied meanings supply similar information. In the colloquial sentence: Joo kin ta lai, joo kin ("now") indicates that the action is present and the three characters are translated, "He is coming."

Substituting the words ming neen ("next year") for joo kin, the verb lai becomes future tense, or "Next year he will come." Again, shang yue ta lai (shang yue meaning "last month") changes the verb to past tense, and the sentence becomes, "Last month he came." The present tense of the verb is not denoted by a word, tense-particles being employed to explain the past and future

tenses. Ta keu leaou, or ta keu kwo, would mean "he went," while ta tseang keu or ta yaou keu would be "he will go."

POETIC LICENSE UNKNOWN.

The word heu, meaning "to allow," "to permit," corresponds to our word "let." Heu ta keu means "let him go." The difficulties of acquiring a knowledge of Chinese have been exaggerated. The language is so ancient that our own sinks into insignificance when the antiquity of the one is considered, and at this time the language should be better understood. Chinese literature has lost much of its variety and elegance through the fact that the language is without inflexion, and the laws of syntax permit no word to be moved from its determined position in a sentence. Poetic licence is unknown to the Chinese poet.

Buddhist missionaries have attempted to introduce one or the other of the syllabic alphabets of India, but without success. The Christian missionaries have used the Latin alphabet for prayers and hymns. These the native converts learn by heart, the missionaries first explaining their meaning. For literary purposes these letters require so many diacritical marks that they become more difficult than the Chinese ideographics.

Pigeon English is an artificial dialect of corrupt English with a few Chinese words arranged according to the Chinese idiom. It is used by the Chinese and foreigners for colloquial convenience in their business transactions and dealings in the treaty ports of China and elsewhere in the China seas. A gradual transformation is taking place under Western influence. Many polysyllabic words are becoming generally used by the populace and have a natural tendency to modify the Chinese method of thought and assimilate it to that of the European. Many strange forms have been introduced in the treaty ports to express foreign notions. For instance, "steam-air-carriage," "steam-air-boat," "air-swim-steam," meaning locomotive, steamer and balloon.

These expressions are becoming common in Chinese writings as well as in their speech. Many colloquial terms have entered into this jargon, but most of the expressions are so changed that

they can no longer be recognized either by Chinese or foreigners under their new forms. The "Mandarin" or court language common throughout the northern and many central provinces, and the Kwangtong, Fokien and Chekiang spoken in the southeastern provinces are not understood outside these provinces. The Nanking is a form of the Mandarin and best preserves the primitive elements of the common national speech.

The present dynasty of China being Manchus, the Manchurian language has become one of the classic languages of the Empire. Candidates for high offices of state are obliged to learn it. Savants engaged in the study of Chinese history and literature find that a knowledge of the Manchurian language is necessary. Since the Manchu conquest the most important Chinese works have been translated into the language of the conquerors and these translations often throw great light on the obscurities of the original texts. The Manchu is a sonorous language, easily acquired, its inflections and syntax being regular. It consists of monosyllabic roots, whose meanings are modified by suffixes.

LANGUAGE OF TIBETANS CHANGING.

The Ninchi, ancestors of the present Manchus, who gave to China the Kin dynasty, borrowed their writing system from the Chinese in the twelfth century. Since the close of the sixteenth century, however, the letters used by them are of Mongol origin, and consequently derived from the Aramean system introduced by the Nestorians into Central Asia. The Emperor Kang-hi caused a Manchu lexicon to be compiled, from which all words of Chinese origin were excluded. Amiot's was the first Manchu dictionary published by a European towards the end of the last century. Since then, several others have appeared in various European languages.

The Tibetans, in the evolution of their speech, which has been studied chiefly by Foucaux, Csoma de Koros, Schiefner and Jaschke, have outlived the period in which the Chinese are still found. The monosyllabic character of the language, which differs from all other Asiatic tongues, has nearly been effaced. The official style

fixed by the priests twelve hundred years ago is still maintained in literature, but the current speech has gradually become polysyllabic, and the practice of distinguishing the sense of monosyllables by their varied intonation is beginning to disappear.

NUMEROUS TIBETAN DIALECTS.

Old words, whose meaning has been lost, have been agglutinated to the roots to form nominal and verbal inflections. The various alphabetical systems are derived from the Devanagari introduced from India by the first Buddhist missionaries. The present pronounciation of few other languages differs more from the written form than does the Tibetan, whose ancient orthography has been maintained for centuries. Many of the written letters are either silent or sounded differently, just as gh in the English words enough, rough, is pronounced f, while it is silent in plough, bough. In the Tibetan, dbjus, becomes us; bkra shis lhun po becomes Tashilunpo.

The Tibetan dialects are numerous and bear little resemblance to each other. The peoples of Bod stock are found in Kashmir, Bhutan and Sechuen, west, south and east. Several wild tribes in the east and north belong to different races more or less mixed together. In the south the Mishmis, Abors and others are allied to the hillmen of Assam; while the Arru, Pa-i or Ghion, Telu and Remepang all speak varieties of the Melam, an archaic and polysyllabic Tibetan language mixed with many foreign elements. The Amdoans of the northeast near the Kansu frontier speak both their mother tongue and Tibetan.

The current speech of the Kashgarians differs little from the Turki dialect of Tashkent, the chief differences arising from the use of Chinese words and of some Kirghiz expressions. The East Turkestan dialect, spoken with great uniformity throughout the Tarim basin, possesses no literary importance. The speech of the Mongolian has a large number of roots in common with the Turki branch of the ural-altaic family. It is spoken with considerable dialectic variety by the Khalkhas, Buriats, and Eluits, who are not always able to converse together.

Many foreign elements have crept in and the pure national speech has been much corrupted by contact with the Chinese Manchus, Tibetans, and Turki tribes on the frontiers. Over two thousand years ago it was reduced to writing, employing at that time the Chinese ideographic characters. At the beginning of the tenth century an alphabetic system was adopted. In the twelfth century this was again changed and another style employed to translate the Chinese classic works. These books have all been destroyed and the characters in which they were written have been forgotten. In 1269 a lama, or priest, invented a national alphabet and this finally prevailed. Tibetan has been the sacred language of the Mongolians since their conversion to Buddhism. Figures of speech are excessively used throughout the Empire, both by the common people in their daily conversation and by the literary men in their writings.

CHAPTER XIV.

Oriental Habits and Customs.

Rule of Conduct with the White Man—Fondness for Gambling—Small Feet of Women—Reverence for Ancestors—Innumerable Temples—Burial of the Dead—Use of Opium—Influence of Tea—Position of Children—Self-torture Inflicted—How the Queue Came—The Chinese Dude—Letter Writing - New Year's Time.

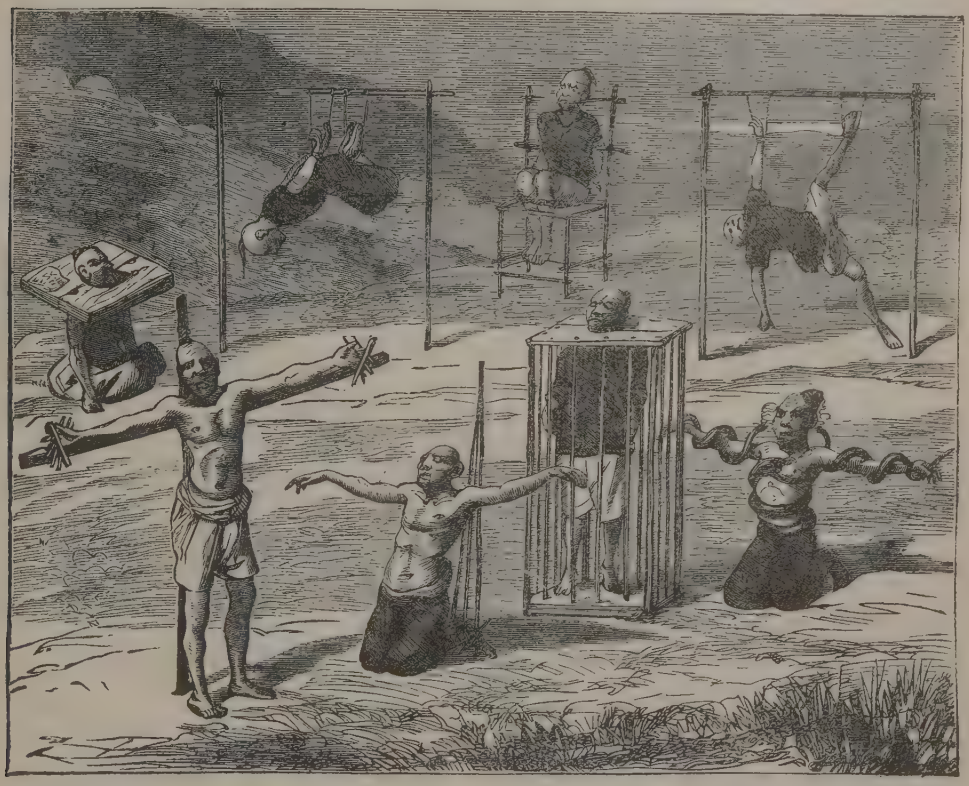
TO better comprehend the fury of the Chinese against the Europeans, one must know that to the Chinese the white man is a demon—worse than a demon, a sorcerer. The last title has been carefully put in the heads of the ignorant classes, and modern improvements introduced by the white man have been used to prove that he possesses occult power which is not subjected to ordinary laws. To the Chinese native the modern railroads are works of the evil one. They claim the demons with white faces have terrible wagons which traverse the country drawn by dragons vomiting fire. To the ignorant Chinese used to river navigation as the only means of transport the steam engine seems a dragon of the demon, and his refusal to become acquainted with it prevents him from overcoming his horror of it.

Surrounded by the impenetrable wall of their own ignorance of modern things, the Chinese of the lower classes—and these classes contribute their forces to the Boxers—the native nurses his hatred for the foreign demon with the same jealous care that he nurses and preserves his own antique customs and ideals. The modern invention to him seems to have sprung from the bowels of the earth through relations with the demons below, represented by the white demons above. From this false conception of the European the Chinese is ready to exterminate him, urged on to the worst by a fanaticism which knows no moderation.

THE CHINESE LACK NERVES.

It often seems inexplicable that the Chinese, who in Europe appear docile, gentle—almost feminine—can at moments become the ferocious, barbarous monsters of which Europe has recently

had such a horrible example. This is due to the lack of nerves of the average Chinaman. When he is to be punished torture must be resorted to in order to touch him. He naturally reasons that the same torture is necessary to awaken the sensibilities of suffering in the European, in whom nerves are keener, and to whom a



CHINESE MODES OF TORTURE.

tenth of torture causes more suffering than the totality to the Chinese.

The Chinese themselves attach no value to life. A striking proof of this is often shown at a public execution. The man with his head ready for the sword often offers 300 taels—a little over $300—for a substitute, and not one, but ten or twenty men rush to take his place, because the money assures the necessary rites and prayers to enable the decapitated man to enjoy perpetual celestial bliss.

The Chinese always has his spiritual welfare in mind, and considers it far more important than his material existence or happiness. In the latter, so far as his word is concerned, the Chinese have only a relative confidence, and a popular Chinese saying is that "happiness is like a vase placed upon the nose of a Mandarin before he sneezes." Another proverb is that "one takes the edge off of the sword of the enemy by placing gold above it." Another apropos saying is that "eleven-tenths of Chinese soldiers are thieves.

An idea of the innate savagery of the Chinese is illustrated by a personal experience. A woman servant was accidently struck on the breast by a companion man-servant. Believing her body desecrated by the touch of a male hand—her breast was bare, as is often the case among the coolie element in hot countries—she seized a carving knife and hacked off the breast in a fury, and, although she died shortly after in great agony, maintained a stoic indifference for her sufferings, and gave up her last breath in an ecstasy of self-abnegation, believing she had saved her body from pollution and would be rewarded in the next world.

GAMBLING WITH DICE.

The Chinaman enjoys gambling. He is fond of the lottery; he is fond of fan-tan; he is fond of his dice. He has dice which he calls shik-tsai. These are cubes of bone, regularly marked, but differing from those of India in having both the ones and fours marked in red; the "one" spots larger than the others, and in all the spots being simply round marks without circumscribed circles. They are not in pairs and are usually sold in sets of six.

The Chinese play a great variety of dice games, the principal one being with two dice and known as chak-t-in-kan, "throwing Heavens and nines," from the names of the two highest throws.

In this game the twenty-two throws that can be made with two dice receive different names and are divided into two series or suites, called Man, "civil," and Mo, "military."

The eleven Man throws in the order of their rank are:

"Double six," called t'in, "Heaven."

"Double one," called ti, "Earth."
"Double four," called yan, "Man."
"One, three," called wo, "Harmony."
"Double five," called mui, "plum flower."
"Double three," called cheung sam, "long threes."
"Double two," called pan tang, "bench."
"Five, six," called fu t'au, "tiger's head."
"Four, six," called hung t'au shap, "red head ten."
"One, six," called ko keuk ts'at, "long leg seven."
"One, five," called hung ch'ui luk, "red mallet six."
The ten Mo throws in order of their rank are:
"Five, four," and "six, three," called kau, "nines."
"Five, three," and "six, two," called pat, "eights."
"Five, two," and "four, three," called ts'at, "sevens."
"Four, two," called luk, "six."
"Three, two," and "four, one," called 'ng, "fives."
"One, two," called sam, "three," or sam kai, "three final."

The antiquity of dice in China is not known. They appear to have been introduced into that country from India. It will be observed that a cosmical significance is attached to the dice throws, the "six" being called "Heaven," and its opposite, "one," "Earth." The "four" between is designated as "Man."

The game of Ta t'in kau is in many respects the most interesting Chinese domino game. It somewhat resembles the card games of Europe, and is of considerable antiquity in China, existing, according to Mr. Wilkinson, in 1120 A. D.

CHINESE INVENTED DOMINOES.

The invention of the game of dominoes has been variously attributed to the Jews, the Greeks and the Chinese. It may be justly credited to the latter people. No date can be assigned to its invention, and from the cosmical associations of the pieces, and their use in divination, which continues in China to the present day, it may be regarded as having been originally used for that purpose. That dominoes originated in dice is clearly apparent, the chief problem being the reason for the duplication of the eleven pieces.

With the knowledge derived from the study of games in general, this may be assumed to have been done, in order that the dice throws might accord with the thirty-two points that represent the Four Quarters and the intermediary divisions of the world. They may be looked upon as having been implements of magic for determining number and place, corresponding with playing cards, from which they only differ in material, as Mr. Wilkinson has suggested.

In addition to the long wooden dominoes, small dominoes made of bamboo, or bone, or wood and bone conjoined like those of Corea, are used in various parts of China. Sets in which the series is several times duplicated also occur in China, as well as dominoes on which the dots are replaced by the characters that stand for the chess pieces, and the suit marks of certain Chinese playing-cards.

ORIGIN OF THE QUEUE.

Why does the Chinaman wear a queue or pig-tail? Ask the average Chinaman and he will be unable to tell you. He will make some vague allusion to his religion or say, "because." But there is a definite reason for the custom and this definite reason goes back almost to the beginning of what Elsmere calls "historical evidence." When man emerged from his primitive state and first realized that the strongest could rule the weakest, temporarily at least, he was exceedingly bothered as to what to do with his hair. As a "primitive" he has paid little attention to it for it was clothing, ornament and protection to him.

But now that the skins of animals were his attire and new views of comfort were forcing themselves upon him, his hair was bothersome. The wind tossed it into the bushes where it caught and held him. In use of his weapons it bothered his eyes. It took up dirt and proved to be a nuisance. Many generations he cogitated over the problem. Bit by bit he discovered that the hides he wore were wearing down the hair on his breasts and legs and the skin was appearing. By the use of sharp-edged stones he was able to remove it from his face. Why not use the stones upon his head? He did so, but with restrictions. The strongest man in the

community—he set the fashions—simply cut away the hair from his forehead and made a plait of that which was heavy on top and behind. Thus he removed the nuisance and improved his appearance. He permitted his friends and allies to do the same, but the weak members of his community, to distinguish them from all the rest, were compelled to shave off all their hair, a sign of their servitude to the strong.

Gradually, though the strong man came of the impression that he needed more head shaving, not only for convenience sake but for ornamentation. So he shaved and shaved until he reduced the amount of his hair to a tuft in the center of the scalp. His slaves were permitted to shave the same way, but instead of a tuft their hair was twisted into a queue which hung straight down the back to the hips. This queue was a mark of bondage and later an acknowledgment of superiority on the part of the weak to the strong who needed not the queue.

HAIR WAS WORN ONCE IN ANY FASHION.

Such was the practice in Central Asia, west of the Chinese Empire, and in the Tartar country north of the Empire up to the year 1644 after Christ. In China itself up to that time the hair was worn in varying fashions but never in the queue fashion. The Tartars, whom the Chinese feared, marked all their subjects with queues but the pigtail was unknown to the Chinaman until 1644. Why after that he was compelled to wear it is another story in which there is a bit of religion, some superstition and much tyranny.

While for 3,700 years China was seething and boiling within herself, there was forming on her northern borders, a race of people destined to change the entire course of development of her people. This race came from certain Tungusic tribes whose original home was in Manchuria and Mongolia. They bore the name of Tartars or Manchurians, and as early as 907 had conquered a part of China and made much trouble within the Empire. In 1644 they again entered China and after much bloodshed conquered it. They set Sun-che upon the

throne and inaugurated the Manchu or Ta-tsing dynasty, which still prevails in China. They were horsemen of great prowess. They shaved their heads entirely or wore tufts quite similar to that displayed by some tribes of North American Indians. They were prodigious fighters, savage lovers, iconoclastic in every respect. When their soldiery were in possession of the Empire they collected all the Chinese women needed, placed each in a bag, tied the open end of the bag, and then made their soldiers take a bag and settle down with it.

NEVER SAW HIS FUTURE WIFE.

All he knew was that it was a woman and that she was to be his future wife, whether she was old or young, pretty or ugly, blind or halt. The Chinaman did not like this. He rebelled, but so far his rebellions have been futile. But what thus in China became part of a law and a religion strangely enough in England in the eighteenth century was merely a hairdressing custom, borrowed from the French, who in turn copied it from the Chinese. When the Tartars came upon the Chinaman, he wore his hair in quite ornamental fashion. The Tartars put an end to this. They said:

"You are servants of our dynasty. You must not only acknowledge the Manchu, but must show outwardly a sign of submission. Shave your head close to the scalp at all spots but the center. There permit it to grow long and twist it into a long coil. When thus you wear your hair you will be known as a faithful subject of the dynasty. Otherwise you are liable to be mistaken for a traitor and tortured."

The Chinaman obeyed, and by 1651 the shaved head and the pigtail—the sign of Tartar sovereignty—was almost universally adopted. The native priests of China, like all other priests, were anxious to curry favor with the ruling powers. So to make the shaved head and queue still more permanent they began to preach that no Chinaman could enter heaven if he did not have his queue with him when he died. That was the symbol to the gods that he was of the elect. Without it he must dwell forever with the genii

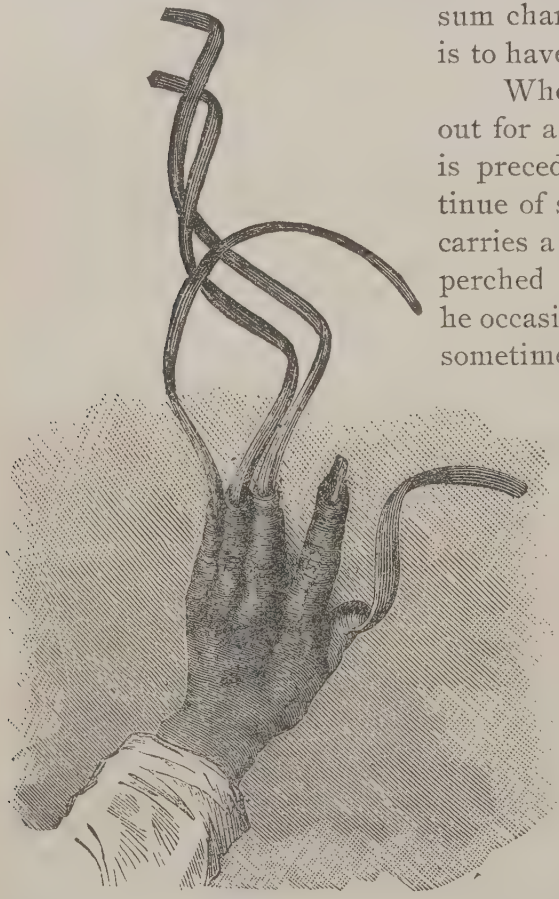
of the lower world. So between priests and Manchu Emperors it has come about that the Chinaman and his queue are inseparable. Should the Manchu ever be banished he may cease to wear the queue. The Christian Chinaman often does, but it will be ages before the pigtail will cease to be the token of Chinese bondage to Tartar conquerors and Chinese evidence of certainty of heavenly reward.

SOME ACCOUNT OF THE CHINESE DUDE.

China, like other countries, has her dude, and his habits are peculiar. Clothes and money make the European dude, but not so in China. To be a dude, a Chinaman must boast of an ancestry. To have any social prestige a family must date back one, two or three thousand years. Money may be of service and influence in some ways, but it plays no part in the Chinaman's social condition. It entitles him to no social consideration whatever. To be a society man in China costume is all important, but it must be inherited. Rare furs, embroideries, Oriental stones, especially fine bits of jade of rare tint, are handed down, just as the family plate is in England, to add lustre to a great name. On social occasions of great moment the Chinese dude arrays himself in the costume of his ancestors, in embroidered robes, in the richest furs, as sable and silver fox, and dons the invariable sign of grandeur—a jade ring of rarest quality, a light sea green.

The ring itself is about one inch wide and is worn on the thumb. The condition of the finger nails denotes rank, prestige, power. The dude allows his to grow about one inch and a half long, sometimes two inches. They often curl over like the talons of a bird, showing that the dude is above the pale of manual labor. The claw-like nails, the light green jade ring, the gorgeous embroideries several generations old, the rich furs, assert his social rank. If not too exalted in rank the Chinese man of fashion goes to the playhouse for his chief recreation. If too high up in the social scale for such a journey, the players come to him and he enjoys his theatre at home. Unwritten law requires that the Chinese aristocrat must be expert with the bow and arrow, an accom-

plished horseman and a proficient gambler—no gambler, no dude. Gambling enters into every transaction of the man's life. In a restaurant, for instance, some game of chance is played with the cashier, to see whether the price of the dinner is to be twice the sum charged or whether the patron is to have it free.



FINGER NAILS OF A CHINAMAN.

When the Chinese dude goes out for a fashionable promenade he is preceded and followed by a retinue of servants. In his hand he carries a little twig, upon which is perched a little brown bird which he occasionally tosses up in the air, sometimes as high as twenty feet. The bird circles above him, swoops down suddenly and pecks a seed from his lips. Then it flutters back to its perch for repose, twittering and content. Despite this external grandeur, the Chinese man of fashion knows nothing of cleanliness, hygiene, personal decency as understood by the Westerner.

The social position of the Chinese woman is indicated in a far different manner from that of the dude. The distinctive mark of good society among the women is the small size of their feet, produced by various methods of bandaging. Lockhart refers to the introduction of this custom in the year 925, but it must have spread very slowly, for no reference is made to it by Marco Polo or other mediæval travelers. Now it is so rigorously enforced that everywhere throughout the northern

provinces, except in Pekin, all the women submit to the torture, from which the peasantry in the south and in Sechen are completely emancipated.

The Manchu ladies also, as belonging to the conquering race, are not required to conform in this respect to the national custom, although they imitate it by confining their feet in such small shoes that they are obliged to walk tiptoe, whence numerous accidents and serious complaints. The feet are usually bandaged up at the age of five or six,

DEFORMED FEET OF CHINESE LADIES.

and when once crippled in this way the unfortunate victim of fashion becomes almost absolutely helpless. She can lift no heavy weight, apply herself to no useful work, nor even walk straight, but is obliged to totter along with short quick step, balancing herself with her outstretched arms. Yet the rustic women seem to take their share of the field operations without apparent distress.

CHINESE CHILDREN.

The children of China differ very much from European children in character. At school they never dream of causing a disturbance or of shirking a task. They show here characteristics which never leave them—national characteristics—docility, thoughtfulness, and perseverance. Grave beyond their years they are none the less bright and happy, neither choleric nor given to boisterous laughter. From their early years they seem fully conscious of their dignity as civilized beings. The social duties of the nation, which is regarded as one family, resolve themselves into those of the child toward the parent. The whole moral system is based on filial respect. The great deeds of the son ennoble the

father and the whole line of his ancestry; his crimes disgrace the father and all previous generations.

In the funereal ceremonies of the Empire, especially of the father, custom requires the children to give public expression to their grief. The eldest son, chief heir and head of the family, or his first-born or adopted son, has to fix one of the three souls of the dead in the commemorative tablet of his virtues, burn incense to his shade, supply him with ficticious money, to render his journey easy, as well as clothes, horses, servants, boats, also of paper, and everything that the departed may require in the other world. The period of mourning lasts for three years, during which time the mourners must abstain from meat and wine and keep from public gatherings.

Custom requires that the remains of the dead be brought to their native places. In many cases where this would be too expensive for the removal of a single body, they wait until a sufficient number can be got together to form a large convoy. This accounts for the numerous temporary cemeteries and mortuary villages in the Empire with their funeral urns and coffins, decorated with emblematic paintings resembling flowers, birds or musical instruments. Vessels are freighted by the friendly societies to bring back the remains of those dying in foreign lands.

SOCIAL CUSTOMS.

Every year in the month of May, the people, clothed in white, the color of deep mourning, journey to the graves and mortuary temples with fruits, flowers and other offerings. In these hallowed places there is no distinction of rank, age alone taking precedence. Long funeral rites are not usual in the case of children, bachelors, spinsters, illegitimate women, or slaves. The bodies of infants are often left by the banks of streams, a custom which has led many travelers to attribute the general practice, especially of infanticide, to the Chinese people. The Chinaman and European have few habits and customs in common. Hon. Wu Ting Fang, the Chinese minister at Washington, contrasts the social habits of the Chinese and Americans in the following:

"Since I have come to the United States I have learned democratic ways and go about unescorted, but if I were at home I should consider it necessary to be accompanied by servants. If going to a dinner party, I should be carried to my destination in a sedan chair on the shoulders of stalwart bearers. On arriving there I might reflect on how different a dinner party in China is from one in the United States. Instead of dressing for dinner, you might say we undress for it. We put on our finest garments for such occasions, but when we come to dine we remove the outer ones. Instead of washing before dinner, we Chinese perform our ablutions after the meal. Finger bowls do not satisfy us; we demand spacious basins. Our servants wait upon us with soap and towels.

NO WOMEN ARE PRESENT.

"At the banquet no more than eight are seated at a table—the ideal number for conversation. No woman's voice is heard about the festal board. Carving is a lost art in China and one never sees the bird he is to eat skilfully dissected before his eyes, as so often happens in America. The meats are all cut up before they are brought to the table, and no such dangerous implements as knives are necessary."

Again he says:

"That the Chinaman places his surname first, while the American has his last; that the Chinaman wears white for mourning, and the American black; that the Chinese women have big waists and little feet, while the American women have little waists and big feet; that the Chinaman sits in a draft as a matter of preference, while the American avoids it; that one eats with chopsticks and spoons, while the other with knife and fork—these and a hundred other insignificant contrasts in the customs of every-day life indicate the kind of observations I am naturally making during my sojourn in the United States. But I realize that this antithesis is only skin deep. Human nature is the same in both cases, but expresses itself differently."

The Chinese being the greatest gamblers in the world, it is not strange that their pawnshops should occupy a prominent place

in their social life. They are practically the outgrowth of the gambling evil. An ardent gambler will pawn his last bit of jewelry that he may continue his sinister habit. These pawn shops are the most conspicuous buildings in a Chinese town or city and are the ones which first attract the attention of a stranger. They are, in fact, the nearest approach to our modern sky scrapers to be found in China.

They are usually built of brick, though sometimes of stone, and have massive doorways, small windows and a flat roof, the latter often heaped with stones. The stones are placed there to be used as weapons during an attack from burglars. This precaution is not unreasonable since the rich store of jewelry and clothing within is a strong temptation to the not over-scrupulous Chinaman. In spite of the fact that burglary is a capital offense, these burglaries are common and necessitate a high rate of interest being charged.

PECULIARITIES OF PAWNSHOPS.

The pawnshops of China do not correspond to the three-ball establishments in this country, but hold a highly respectable position on a level with the banks. They are owned by companies composed of prominent citizens who find them highly paying investments. There are three general classes of pawnshops, having different rates of interest and employing various lengths of time for redeeming pledges. All of these regulations are strict and equitable.

The rate of interest, however, is high, and is often 36 per cent. a year, so that unredeemed tickets are sold to scalpers if the owner of the property finds that he is unable to pay this before his goods are eaten up with charges. In these storehouses the Chinaman places his furs and winter clothing during the summer months and his thin silks and summer wear during the winter. The wealthy class also utilize these pawnshops to a great extent during the season of the tax collector to avoid further imposition of the heavy taxation imposed upon them. In case of fire the pawnshop pays the owner of the pledge in full, that is if the fire originates in the

building. If it catches fire from an adjoining building, however, he is obliged to pay only half of the loss.

There is a law in China which requires that twelve temples shall be erected in every town. The pagodas of these temples are usually more or less pyramidal in form, richly carved, painted or otherwise adorned and several stories in height. These pagodas are not always connected with temples. They were originally raised over relics of Buddha, or the bones of a saint, but are now built chiefly as a work of merit on the part of some pious person, or for the purpose of improving the luck of the neighborhood. They are from three to thirteen stories in height - always an odd number. These temples and pagodas are met everywhere throughout the Empire.

EVERYBODY DRINKS TEA.

Tea-drinking is a universal custom in China, and much has been written on the effects of tea upon the human system. Lo-Yu, a Chinese writer on the subject of its effects upon the natives of China, says:

"It tempers the spirits and harmonizes the mind, dispels lassitude and relieves fatigue, awakens thought and prevents drowsiness, lightens or refreshes the body and clears the perceptive qualities."

It has been noted that the exhilaration that follows the moderate use of tea is not often followed by the depression which succeeds the use of alcoholic stimulants. It sustains the natives under severe physical labor without causing subsequent exhaustion and collapse. Taken in excess it produces cerebral excitement, sleeplessness and general nervous irritability. The tannin contained in it interferes with the flow of saliva and causes indigestion. It also impedes the free action of the intestines.

The Chinaman has another habit as world-renowed as that of tea-drinking—opium smoking. This latter habit was introduced by England, and has become a national vice. They take to the habit greedily, and once it becomes confirmed, it is exceedingly difficult to cure. According to the testimony of Chinamen them-

selves, the effects of opium smoking must be regarded as injurious to health and destructive to all the better parts of a man's nature. The Chinaman has always been opposed to the introduction of opium, but it was forced upon him and he gradually became addicted to its use.

In reading and writing the Chinaman begins at the right and goes to the left. This habit is as ancient as the language itself, and corresponds with the Hebrew method of reading and writing. Letter writing is common, for the reason that in speaking one Chinaman may not be understood by another, while in writing he can be understood by any Chinaman. This is true of Japan and Corea. Letters written from Japan and Corea are clearly understood in China and vice versa.

MEANING OF ANCESTOR WORSHIP.

In explanation of the theory of ancestor worship so devoutly practiced by the Chinese, an educated Chinese resident in this country says:

"In all countries parental love is recognized by law. In this country a father who assists in the escape of his son from the hands of justice cannot be punished, although another in his place would be considered as an accomplice. In China the feeling is stronger. We believe that the natural affection of the parent is as strong after death as it is before dissolution, and that the parent watches over his children and his children's children forever. At the same time we believe that the parent is moved after death by natural impulses. If the children disobey the will of the parent he will in time give his offspring over to punishment even as he would have them punished on earth for disobedience. Believing this, we endeavor to show the spirits of our departed ancestors that we have not forgotten them. Hence we hold festivals for the purpose of commemorating the virtues of the departed.

"As an incentive to a lively feeling of the real presence of our forefathers in our home, we have carved from bone, or wood, or ivory, images of our ancestors and set them up in our houses. Before these we endeavor to feel as though we were in the presence of

the departed. True, these figures may not be true images of our ancestors, but what of it? It simply means that our artists have not reached a degree of proficiency where they can produce exact likenesses."

At New Year's time the Chinese offer prayers and sacrifices to the gods to commemorate the memory of their ancestors and to secure blessings upon themselves for the ensuing year. Among the higher classes friends congregate and drink tea. This custom is more particularly observed in Eastern and Southern China.

CHAPTER XV.

Remarkable Cities of China.

Pekin, the Sacred City—Shanghai and Its Trade—Shaohing of the Lowlands—Hang-Chew-Fu and Marco Polo—Tien-Tsin and Its Importance—Canton and the Pearl River—Hong Kong and the English—Exaggerated Town Population—Narrowness of Streets—Fire Departments—Police System.

WHO shall describe the wonders of ancient Pekin when so much of its interior has never been penetrated by a white man? The Mandarins pronounce the name as if it was spelled Peting or Betzing, the chief city of the province of Pe-Chi-Li. There is less known of Pekin and its inner life than of any other important city of eastern Asia. The name literally means "northern residence" and was given in opposition to Nankin which was once the "southern residence." Five hundred years ago an Emperor of the Ming dynasty gave to the city its present name, but only the scholars of the Empire know it by that title.

The common people wending their way slowly through the narrow streets speak of it as Kin-cheng or "residence," literally the home of the Emperor and his court. The Mongolians gave it the name of Khan-Balik, or city of the Khans. This is the name which Marco Polo brought to Europe on his return from his travels. Standing on the summits of the summer palace within the walls of the city, the observer will note that Pekin is in the middle of a plain scarcely 120 feet above the sea level and but a little south of the last spurs of the Mongolian escarpment. Through the city flow two small streams which twelve miles distant empty into the Pei-Ho. Nearby are the rushing waters of the Wen-Ho which a strong embankment keeps from flooding the plains of the city. The area of Pekin is variously given at from sixteen to twenty thousand acres. But this space is not completely occupied.

The residence and palaces of the Emperor and the home of the princes attendant upon him are surrounded by extensive gardens. Even the Chinese quarter is occupied by houses for a distance of only a little over a mile in the direction of from east to west. In

other parts of the city are extensive waste grounds, swampy tracts, ancient graveyards and cultivated fields. The two parks of the Temples of Heaven and Agriculture are maintained and near them are many ruined structures of periods of time long since past. The population of the city has been variously estimated at from 1,500,000 down to 450,000. The truth appears to be that there are about 550,000 people within the walls.

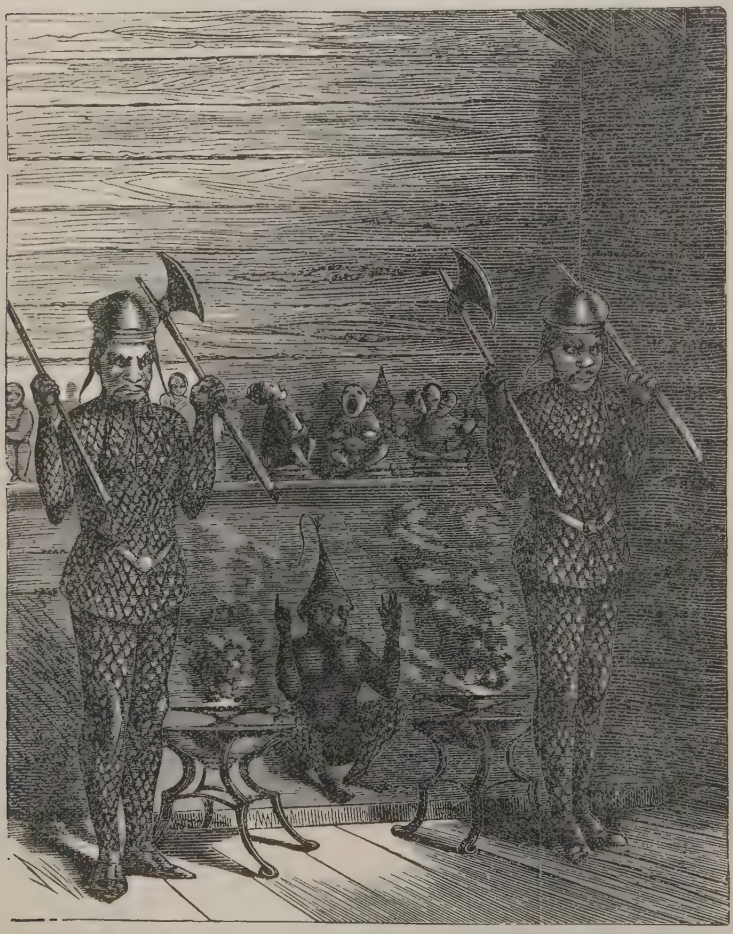
TWO CITIES IN ONE.

Literally, Pekin is a city within a city. The northern portion which is in the form of a square and is the Tartar or Manchu part is divided from the southern portion by a high wall. This southern section is occupied by the Chinese. Until the sixteenth century the Tartar section was only a suburb, but when the Manchu princes began to take possession of the Empire they constructed a large earth rampart, faced with bricks, fifty feet high and flanked by square towers at intervals of 200 yards. The top of this rampart is broad enough for carriage traffic. A moat separates the Tartar quarters from the wild country to the north. The Chinese town or section resembles a market place and here Chinese industry thrives in a manner not imitated by the imperial Manchu interlopers. The open spaces, or what might be called streets, are obstructed with carts and tents. Little foot-paths run in every direction. The dirty water of drains is used to sprinkle the streets and at one of the crowded cross roads the "headsman and his assistants are constantly occupied with their sanguinary duties of office."

The Chinese section is considered to be superior to that of the Manchu town. Of course, the foreign legations are located as near to the Emperor's palace as possible and all the triumphal avenues are in this portion of Pekin. But despite this, the streets and the homes of the Chinaman proper are better kept and show more evidences of thrift. For generations after the coming of the Manchu dynasty the inhabitants of the two quarters lived apart but now the races mingle and the trade of the Manchu town is heavily monopolized by the Chinese. Many thousands of the followers of Mohammed

live within the city. They are artisans and workers in metal. The native Christians who reside there are engaged in the clock and watch trade taught them by the missionaries.

The so-called "Yellow" quarter is in the center of the Manchu section of the city within an enclosure with four gates facing the cardinal points. This is the second city in which stands the imperial palace, the only building in China faced with yellow porcelain. A large amount of the space to which the public is never admitted is occupied with artificial lakes, groves and avenues. The two famous temples of "Heaven and Agriculture" in the centers of the parks bearing their names, are at the south end of the Chinese quarter. The Temple of Heaven stands on a terrace reached by marble steps. It is decorated with enamel, porcelains and woodwork. The prevailing colors used for decorative effect are red, blue and gold. This temple has a double roof. The Temple of Agriculture stands on



INTERIOR OF A CHINESE TEMPLE, SHOWING THEIR IDOLS.

a higher elevation than its companion and has three roofs. It is encircled by a forest of carved pilasters ornamenting balconies and steps. Near at hand is the field where the Emperor and his princes meet every spring to guide the ivory and gold plow through the soil while calling the blessings of heaven and earth upon the fruits of the land. This ceremony is not practiced with that regularity now that marked it before the troops of Europe first invaded Pekin.

Just beyond the walls of the Manchu town are the Temples of the Earth, of the Sun and Moon. In these temples are celebrated the solemn rites of the national religion. Inside the ramparts near the Temple of Sciences stands the old observatory of the Jesuit missionaries with its curious bronze astronomic instruments of native workmanship, which is the finest known collection of Chinese bronzes. The Russian observatory stands at the northeast corner of the enclosure This observatory contains a valuable Chinese library.

In the Lazarist mission is a rich natural history museum, formed by David Armand. But the imperial library has been dispersed to a large extent. Under the Min dynasty the government maintained schools in which were taught Siamese, Burmese, Persian, Tibetan and two dialects of the wild tribes of the southwest. Since the "opium war" the ministry have discovered that there are languages of more importance than those of Indo-China and Central Asia. In the government school attached to the foreign office young Mandarins are now taught English, French, German, Russian and Manchu.

PEKIN AS A TRADING PLACE.

Pekin is not as important a trading place now as in the time of Marco Polo, when "of silk alone a thousand carts entered every day of the year." The road between the capital, with its port of Tungchew on the Pei-ho, is still daily thronged with wagons, pack animals and wayfarers. The two cities are connected by a canal about fifteen miles long. This canal is used by junks, carrying cargoes of opium, wine and other produce.

Tungchew is usually crowded with craft, and at times forms a floating bridge all the way to Tien-Tsin. For three months during the year the navigation is blocked by ice. The traffic between Pekin and Shanghai is then carried on by the overland route. The only good roads from the capital are those running to the Summer Palace and southwestwards to the famous Luku-kiao bridge over the Wen-ho river. This structure gave way in the seventeenth century, but was restored by the Emperor Kang-hi, who adorned it with two elephants and two hundred and eighty lions in marble.

PARKS OF GREAT BEAUTY.

South of the capital is the park of Nanhai-tze. The park covers about eighty square miles within a fortified enclosure forty miles in circumference. Villages, cultivated tracts and military stations are scattered over these woodlands. The Yuangming-yuan is still a more famous park. Its name means "Splendid Garden." It is known to Europeans as the park of the "Summer Palace." This imperial residence was plundered by the troops of the allies in 1860 after the Chinese army had been dispersed at Palikiao. They found in the interior artistic objects in jade, gold, silver, ivory, and lacquer.

The troops distributed gold and silver ingots among themselves, but it is supposed that the great bulk of the precious metals was concealed. Since that time most of the buildings have remained in ruins, the Empress Dowager having rebuilt only one palace for herself. Viewed from the summit of Hiang-shan, a wooded hill about 1,000 feet high, Pekin presents a varied scene to the eye, with her gardens, their lakes, temples, bridges, bright pagodas.

At the northern foot of these heights are the famous sulphur springs, long frequented by the Chinese and now visited by European invalids. These waters lie on the route of the sanctuary of Miaofengshan. Here the monks show a spot where young men throw themselves down a precipice "through filial love," hoping by these means to secure long life for their parents. Most of the Buddhist monastaries in the Pekin neighborhood are ruins, their

bronze and plaster statues being exposed to the sun and rain, and their walls disappearing under a mass of vegetation. The largest and most celebrated of these monasteries is that of Hoang-sze, or "Yellow Convent." To the west is the Temple of the Great Bell, containing one of the largest bells in the world. It is nearly twenty-seven feet high and covered with 35,000 exquisitely chased letters, representing a complete volume of Buddhist liturgy.

FAMOUS TOMBS NEAR PEKIN.

The Pekin district abounds with large monuments, many of them being family tombs. They are mostly in the form of huge turtles with inscriptions on their carapace. The approaches to the burial places of the nobles are adorned with colossal effigies of lions in bronze or marble. Here are found the Portuguese and French cemeteries, containing the remains of Ricci, Verbiest, Amiot, Gaubil, Gerbillon and other famous missionaries to whom we are indebted for a large part of our knowledge of China and its inhabitants. Some twenty-four miles from Pekin, in a solitary amphitheatre among the Tien-hu hills, are the tombs of the Ming dynasty. This amphitheatre is approached by a gorge terminating with a large marble portal.

At the head of an avenue of marble statues representing twelve high officials, priests or warriors, and twelve pairs of animals, elephants, camels, lions, horses and the mythical unicorn, some kneeling, others erect, is the tomb of the Emperor Yung-le. The body of the Emperor lies at the end of a long gallery under the natural pyramid of the mountain. Near it is the temple where sacrifices are offered to the gods. This temple rests on sixty pillars of laurel, each forty-three feet in height and ten feet in circumference. The blocks of marble required for these imperial tombs are conveyed along specially constructed roads. They are placed on large trucks with sixteen wheels. Six hundred mules are required to draw these trucks.

Tien-Tsin, whose name means "Fort of Heaven," is the seaport of the province of Pechili, and also of the Mongolians and the Russian province of Transbaikalia. It is situated in a fertile dis-

trict on a navigable river at a point where several natural highways formed by the rivers of the interior come together. Owing to its foreign trade, it is one of the most important of China's cities, and has surpassed Pekin in population. The government granaries for the supply of the imperial capital are located here. It is also the salt depot for the whole of north China. Tien-Tsin became a treaty port in 1858.

Vessels of the European type are now owned by the natives, besides their river junks. They also own numerous steamers which ply daily on the Pei-ho river above and below Tien-Tsin. Most of the Europeans who have business relations with Tien-Tsin are located in the settlement of Tzekhulin, a town of western appearance, a few miles below Tien-Tsin. There are several buildings in the city of Tien-Tsin of European style. A cotton spinning factory has been recently established.

IMPORTANCE OF SHANGHAI.

Shanghai is the nearest seaport to the Yang-tze-kiang estuary and has become the first commercial mart in the Empire. In 1842 the English chose Shanghai as the location of their factories, as it was the outport of Suchew and the rich surrounding district, besides commanding the entrance of the great water highway which traverses the whole Empire from east to west. There were difficulties of soil and climate to contend with. The ground on which it stood had to be raised and consolidated, canals had to be cut, lagoons drained, the navigable channel dredged, and the atmosphere purified from its miasmatic exhalations. Most of these improvements have been successfully carried out, but a dangerous bar still separates the Yang-tze-kiang estuary from the Hoang-pu river, or river of "Yellow Waters," on which Shanghai is situated. The evil has been increased during the last ten years and vessels of deep draught do not ascend the Hoang-pu to the city. According to a local tradition Shanghai formerly stood on the sea-coast, from which it is at present twenty-four miles distant. It is much exposed to the "yellow wind," from the north and northwest, charged with the dust of the desert.

TEMPLE OF THE TEN THOUSAND GODS, NANKING, CHINA

LI HUNG CHANG
VICEROY OF CHINA

MANDARIN IN OFFICIAL DRESS

The Tai-ping rebellion drove thousands to take refuge on the land ceded to foreigners, and when Suchew was destroyed in 1860, Shanghai became the foremost city in the Empire. After the overthrow of the rebels the people returned to the interior and the number of native inhabitants fell from half a million to 65,000. Despite this fact, Shanghai became the chief depot for the distribution of European imports throughout the Empire. The English concession enjoys the privilege of self-government. The territory ceded to the Americans to the north of the Suchew river was united in 1863 to the British municipality, which is occupied by over a hundred thousand natives, as well as by most of the French residents.

Shanghai is the headquarters of five lines of river steamers, and owns forty coasting steamers. It is the only Chinese city which possesses dockyards where merchant vessels are built under the direction of European engineers. In 1879 a cotton-spinning mill, a tannery and other industries were established on the European model. The steamers plying on the river receive their fuel from the coal mines of the Yang-tze-kiang. The coal from these mines is gradually replacing the foreign coal in Shanghai. The city possesses fine avenues, and broad macadamized roads radiate for six or seven miles round to the villas and country seats of the foreign and native merchants, but the government has not allowed these routes to be farther inland. Shanghai is connected with Pekin by telegraph and with Japan by submarine cable. This cable was finished early in the year 1882. Since 1858 the seat of the "North China branch of the Royal Asiatic Society" has been at Shanghai.

HANGCHEW-FU, "THE NOBLE CITY."

At the west end of the bay which bears its name is Hangchew-fu, which commands the entrance of an old branch of the Yang-tze-kiang river, forming a southern prolongation of the Grand Canal. It lies in a fertile district and has a pleasant climate. It was formerly capital of the southern Empire and withstood the attacks of the conquering Mongol for a long time. The title Kingtze

has been applied to it for centuries. Marco Polo visited it, and writes of "Quinsay," as he calls it, in terms of admiration inspired by no other city visited by him. He says:

"Nothing astonished me more than this most noble city without fail the noblest and best that be in the world."

Europe laughed at the details he gave in regard to Hang-

A CHINESE BRIDGE.

chew-fu. For he speaks of a circumference of 100 miles, 1,000,000 houses, 3,000 baths, 12,000 stone bridges high enough for fleets to pass under, and each guarded by a company of ten men. The twelve working corporations are each stated to have had 12,000 houses for their industries, and other travelers speak in like manner of "Quinsay." Oderico of Pordenone calls it "the largest city in the world," and others state that it takes three days to traverse it from end to end. In the seventeenth century, long after it had

ceased to be the capital of the southern Empire, Martinus Martini gave it a circuit of 100 Italian miles, and even more including the vast suburbs. He adds: "You may walk in a straight line for fifty li (the Chinese mile) through the place without seeing anything but houses closely huddled together."

Hangchew-fu still has a circumference of twelve miles, beyond which the ruins of temples and palaces are seen everywhere. The mediaeval writers speak of a great lake (Si-hu) as being enclosed within the city. This lake now lies beyond the ramparts. The delightful scenery of this lake, together with the genial character of the people, has earned for Hangchew-fu the title of the "Chinese Paradise." A proverb frequently quoted runs:

"Heaven is above; Suchew and Hangchew-fu are below."

The city has suffered much from the Tai-ping rebellions, its population having materially decreased since the middle of the century, The Mohammedans are more numerous here than in any other city on the coast.

HYDRAULIC WORKS AT SHAOHING UNRIVALLED.

Shaohing, on the south side of the bay, is the commercial and industrial centre of one of the richest and most densely populated lowland region in the Empire. The hydraulic works constructed here to reclaim, protect and drain the land are elsewhere unrivalled. Among them is the longest viaduct in the world, and consisting of about 40,000 rectangular arches supporting a roadway six feet broad, protected by a graded parapet. The material for the construction of the viaduct has been obtained from the quarries of Mount Taying, lying between the cities of Ningpo and Yuyao. These quarries are the largest in China. The viaduct which terminates eastwards in the fortress defending the city of Tsinhai, at the mouth of the Yung-kiang, or river of Ningpo, dates from a period when the whole country was a vast saline marsh. It has been so solidly built that it is still used as a highway and towing path for the neighboring canal.

An enormous embankment along the shore reclaims a large fertile tract. When this embankment was erected is not known.

Seawards it is faced with dressed stone slabs bound together with iron clamps, and stretches from the Hangchew-fu estuary to the Ningpo river. Shaohing, the capital of this unhealthy region, is a decayed place, although still distinguished by the culture of its inhabitants. Some two thousand years ago it was the capital of a state which comprised all the southeastern lands from Kiang-su to Canton. Outside the wall a tomb is shown, which is said to be that of Emperor Yu. Here the perfumed liquor known as "Shaohing wine" is prepared. It is extracted from a species of rice. This wine has been compared by travelers to Sauterene.

THE CITY OF CANTON.

Canton, one of the principal commercial cities of the Empire, and capital of the province of Kwang-Tung, is situated about midway between the two heads of the delta formed on the west by the united Si-kiang and Pe-kiang rivers and on the east by the branches of the Tung-kiang. From this point junks reach the two estuaries by the shortest channels. Of these the broadest and deepest, ramifying eastwards, is the Pearl river, known as the "River of Canton." The Chinese name for Pearl river is "Chu-kiang," which name is supposed to be derived from that of Fort Hai-chu, or "Pearl of the Sea," better known as the "Dutch Folly," that is, the "Dutch Fort," from Fo li, the Pigeon English pronunciation of the word fort. But even by this channel large vessels are not able to reach Canton and junks of deep draught stop eight miles lower down at Hoang-pu (Whampoa).

The Chinese records mention Canton as far back as the fourth century before the vulgar era. At that time it bore the name of Nanwu-cheng, or "Warlike City of the South," which name was due to its frequent revolts. In 250 A.D. it succeeded in expelling the imperial forces and maintained its independence for half a century. At the beginning of the tenth century it became the capital of a separate state, paying an annual tribute to the Empire. Sixty years afterwards the founder of the Sung dynasty again conquered it. In 1684 it rebelled against the Manchus in the name of the Ming dynasty, and held out for over a year. During the siege

700,000 of its inhabitants perished, and being given up to plunder the city became a mass of ruins.

ANTIQUITY OF CANTON.

In the local dialect Canton is called Kwangchew-fu, or Shencheng. At the present time it is one of the most thoroughly Chinese cities in the Empire. It is supposed to exceed all the other imperial cities in population, as it does in the originality of its appearance and fidelity to the national types. It lacks the broad dusty streets and tent-shaped houses of Pekin; it presents no such imposing aspect as Shanghai with its European quarters, houses, quays, and shipping; nor has it had to be rebuilt in recent times like Hangchew-fu. As Canton was four hundred years ago it is to-day—a unique city approached through a floating quarter where all kinds of craft are anchored, disposed in blocks like the houses ashore, with intervening water streets crowded with traffic.

A CHINESE MERCHANT OF CANTON.

Canton proper lies on the north side of the Pearl river, is enclosed by a rampart and divided by another enclosure into two cities. Within these spaces the population is crowded together in narrow streets, lined by rickety houses. In many instances mats are stretched across alleys from house to house. Canton is one of

the most insalubrious places in China. There are 8,000 blind and 5,000 lepers among its inhabitants, while the general type of features is repulsive to the European eye. The wealthiest of the European settlers are the English. Their quarters are on the island of Shamin and they have converted them into a city far more healthy than the native town. They have provided promenades, shady avenues and a racecourse. The site of this "concession" is at the diverging point of the two deepest branches of the Pearl river.

Canton is the great mart for the silks of the south. Nearly all of the trade of the city is in the hands of native merchants, the Europeans of Shamin being mere brokers. Before Lord Amherst's mission of 1815, English commerce was barely tolerated, and at that time there were no capitulations as with Turkey, nor any treaties as among the different European states. When intercourse was permitted with the West, Canton became one of the foremost cities enjoying foreign trade.

HONG KONG AND ITS POPULACE.

Since 1841 the neighboring island of Hong Kong (Hiong-kong or Hiang-kiang) has belonged to the English. This little granite and basalt island is some thirty-three square miles in extent. When first occupied it had a fishing and agricultural population of about 2,000 people. Now the city of Victoria (Kwantailu) stretches along the north coast about one and a half miles; large villages have sprung up at the outlets of all the valley, while every headland is crowned with country seats or handsome buildings. A fine roadway winds up to the culminating point of the island. During the early days of settlement Victoria had the reputation of being an unhealthy place; now it has become a sanatorium for the English residents of the east.

Hong Kong lies within the range of the typhoons which sweep the Chinese waters. In 1874 one of these storms blew down over a thousand houses, wrecked thirty-three large vessels, with hundreds of junks and destroyed several thousand lives. Hong Kong's populace presents a great variety of types. The Parsees,

the most respected of all strangers, are thoroughly domiciled in these waters, where their traditional probity has secured them a friendly welcome at all times. Hindus of every branch, Malays, Burmese, Polynesians, and half-caste Portugese have also been attracted to the island, while the bulk of the population consists of Chinese. Much of the European merchandise for Shanghai, Hankow and Tien-Tsin is forwarded to Hong Kong.

A city of interest in China at the present time is Taku, meaning "Great Fort," which is situated at the mouth of the Pei-ho river, about fifty miles from Tein-Tsin by water, and thirty miles by rail. The railway terminus is Tongku on the opposite bank. The width of the river here is about half a mile. The native village consists merely of a collection of hovels of mud mixed with finely chopped straw. Oiled paper pasted on lattice work takes the place of glass in the windows. Drainage is out of the question and during the summer heat the effluvium is unbearable. One main thoroughfare runs through the village and is the only approach to anything in the nature of a street.

COMMANDER OF THE TAKU FORTS.

About one and half miles east of Taku is a settlement of British, Americans, and Germans who carry on the occupation of pilots. The navigation of the Pei-ho river and the Gulf of Pechili is entirely in their hands. Like the native huts the European houses are built of mud, but on a more elaborate scale, being fitted with verandas. These dwellings are cool during the summer and correspondingly warm during the winter.

AMOY, THE IMPORTANT MISSION POINT.

The port of Amoy is situated on an island off the coast of the province of Fu-kien and almost opposite the center of the island of Formosa. The Chinese name for the city is Hai-meu, or the "gate of the sea." It is built on rising ground at the foot of mountains which rise to three or four thousand feet in height and overlooks one of the finest and most spacious harbors in the world, which lies in the crescent between the island city and the mainland opposite. In character and natural location it greatly resembles the British port of Hong Kong.

Amoy is the port of the city of Chang-chou-fu, which lies on the mainland a short distance up the Lung river. Its population is about 150,000 and in early years its merchants were noted as the most enterprising of China, but its trade has been so oppressed by unjust taxation that it had greatly declined. It was captured by the British in 1841, during the opium war, and was made an open port by the terms of the treaty concluded at Nankin the following year.

Being one of the treaty ports, it became a great central station for the work of Protestant missions, and is at the present time one of the most important mission points in China. The natives of the city are noted for their friendliness toward foreigners. It was the first city in China to have a flour-mill, but this was killed by official oppression. The likin, or transit taxes, are heavier about Amoy than any other port of China, and as a result no foreign goods ever get farther than twenty miles into the interior.

Travelers in China discredit the statistics showing the enormous town population of the Empire. A prominent Chinese traveler says:

"In traveling through China the circumstance that produced the deepest impression was the density of town population. The usually conceived picture is one where the population has grown to the actual limits of the town. While the portion of China I inspected is small as compared with the whole, nevertheless the portions were certainly typical and contain the great centers of popu-

CUSTOM HOUSE, SHANGHAI, CHINA

KU-LANG-SU, AMOY, CHINA, ASIATIC CENTER OF THE BAPTIST MISSIONARIES

HOUSE BOATS AT TIEN-TSIN, OCCUPIED BY CHINESE WHO WILL NOT LIVE IN HOUSES DESECRATED BY THE PRESENCE OF FOREIGNERS

lation. From what I saw I am forced to the belief that the density of the town population of China is greatly exaggerated. When one considers that the Chinese people are vain, and conceited, and invariably make over-statements in regard to any subject under consideration; when one recalls the average ignorant local official from whom, in the first place, figures concerning population must originate, the figures of population are set aside as almost unworthy of serious consideration."

NARROW STREETS.

This seems to voice the opinion of the greater number of travelers through China in regard to the town population. Another traveler says:

"The foreigner gets his idea of the overcrowding of China by a cursory trip through the streets of a thoroughly Chinese city like Canton. These streets are narrow, being but from eight to twelve feet wide, and are consequently crowded, but he must remember that the widest one of Canton's business streets is narrower than a single sidewalk in New York, and that any of the latter city's thoroughfares carries many times more people than any of Canton's streets. Where Western influence has been felt, as in Pekin, the streets are wide and often dusty, but the old Chinese towns have the narrow streets above described."

Elisee Reclus says:

"There are doubtless many large cities in China, such as Canton, Hankow, Changchew, Fu-chew, Tien-Tsin and Pekin; but even these only take the second rank compared with London, or even with Paris."

The police system of China is poor. The night watchman who flourishes everywhere from Pekin down to the small cities in the interior, instead of going his rounds stealthily, so as to detect thieves, if there are any, equips himself with a bamboo rattle and a tinkling metal cymbal which he beats as he goes. In the still hours of the night it is perfectly easy to tell exactly where he is and when he will pass in return to a given point. The theory is that his fiendish weapons of noise strike terror into the hearts of

all evil-doers. Each province is divided into various divisions, these divisions are subdivided into prefectures and sub-prefectures, each division and subdivision being in charge of different officers and his assistants, all responsible to the Mandarin for the peace and order of his community. The Mandarin is responsible to the Viceroy, who in turn must report to the Emperor the condition of the province.

In a country like China, where bamboo is used so extensively for building purposes, the houses are liable to the risk of fire. They are supposed to have an average existence of about six years. At the first signal of alarm it is the endeavor of the people to carry off the most costly objects to the nearest warehouse erected for such contingencies. It is next to impossible to save these buildings, once they catch on fire, in so many instances the fire fighters being obliged to carry water from neighboring streams.

CHAPTER XVI.

Waterways Constructed by Man.

The Grand Canal—The River of Transports—Building of Great Bridges—Disappearance of the Yellow Sea—The Yellow River—Ravages by Changing Waters—Necessities for Water Routes—The Rivers of Shantung—Fighting the Floods—Character of Shipping—Opening Great Drains—Loss of Human Life.

CHINESE engineering science built the Grand Canal and long before the Empire was even partially understood by European travelers, this work of human industry had attracted world-attention and become famous. Compared with the Manchester canal or the Sanitary District canal of the city of Chicago, it is not such a wonderful work. But when it is understood what difficulties were encountered in its building and the limited resources of the people who undertook the work, it becomes one of the wonders of man. Engineers have called attention to the fact that it is not a cutting like so many foreign works of a similar nature carried by a series of locks over extensive tracts at different levels. The Chinese engineers in building the canal simply made use of a long series of abandoned water courses, lakes and swamps, which they connected together with short and artificial channels.

For this reason the canal, when viewed near at hand, presents more the appearance of a winding river whose width is inconstant. Marco Polo returned to Europe to tell his admiring hearers that the Emperor, Kublai Khan, at the end of the thirteenth century, by imperial decree and a liberal use of such engineering talent as he could find, created the Un-Ho or "River of Transports" as it was named. The Emperor and engineers did this by connecting river with river, lagoon with lagoon and swamp with swamp. It is estimated that at the time of the starting of the Grand Canal something like 75,000 laborers were daily employed in making the artificial connections. They dredged, they threw up embankments, they protected the exposed sections from the wrath of the winds and incurred an expense far greater than if foreign methods could have prevailed.

Extensions of the canal were made and branches were constructed, and for a number of centuries it was the main avenue for commercial transportation of the Empire. The canal was fed by the Hoang-Ho, the Wan-Ho and other streams from the Shantung province. Emperor after emperor made improvements upon it. Constant dredging was necessary. Not until the introduction of steam and water travel did the canal cease to have a commercial importance. To-day continuous travel over it is impossible. In many parts the waterway is so clogged and choked up with debris and alluvial deposits that a passage-way for vessels cannot be found. But 200 years ago the canal carried over 50,000 small and large craft of Chinese construction to and from the great commercial marts along its banks. The canal in its full length, and when it was most used, from the Hoang-Ho or Yellow river, started at about the vicinity of Tsao-chau, and ran southward and eastward to the waters which irrigate the country in the vicinity of Shanghai. That European engineers may yet take up its practically abandoned course and make a new great waterway is not an impossibility.

THE YELLOW RIVER.

A wonderful stream is the Hoang-ho, Hwang-ho, or Yellow river, sweeping through the province of Kan-su to the Shen-si, Shan-si and Ho-nan. The Yellow river is not only queen of waters in China proper, but occupies the same position to a considerable portion of Tibet. The total area drained by this savage stream exceeds 600,000 square miles—three times the area of the Republic of France, yet at that it is ranked as only the second river basin of the Empire, and there have been times in the past when it was merely a tributary system feeding the waters of the Yang-tse-kiang.

To the natives, as well as to the travelers, the contrast between the identities of these two streams has always been an interesting subject of study. This is indicated by the natives having identified the twin streams with the two male and female principles of heaven and earth (Yang and Yin) who divide the world between them. The Hoang-ho is the female river

devoted to the earth and designated by the name of Yellow which the inhabitants of the "Yellow lands" naturally regard as pre-eminently the terrestrial color. The Hoang-ho rises in the unexplored regions of the "Starry Lakes" and comes down from the highlands through great and awe-inspiring gorges. Swollen by rushing torrents from the Kuku-nor mountains, it comes to the edge of the central Asiatic desert, a large stream. There it leaps northward, following the Mongolian plateau and passing beyond China proper around the Ordos country and thence out to other districts through a gorge in the Ala-shai range. Here several branches spring from it, intermittently flooded, as the annual inundations are large or small. A boisterous stream it is, which at one time discharging through the Pei-ho into the Yellow Sea, now shoots southward to parallel mountain chains.

A QUEER CHINESE LEGEND.

There is a Chinese legend which gives the reason for this change in its course. It is the story of the contest between King-Kung and Chwanchew for the empire of the world. In his rage King-Kung butted against Mount Puchiao which supports the pillars of heaven, and the chains of the world were broken. The heavens fell to the northwest and the world was rent asunder towards the southeast. Between the ranges thus created the river shot, and then it took a sharp bend toward the east, where it is joined by the Wei. The Wei is the largest tributary of the Yellow river, and is a great commercial stream even at this time. Both streams annually wash down large quantities of sedentary matter estimated in 1792 by Staunton at one-fiftieth for the whole volume of the entire stream. These deposits prove of great danger to the people residing upon the banks of the streams. Embankments are gradually formed by the deposits along the course of the stream, new channels form during the floods, and tremendous and ruinous overflows are the result. The Yellow river has been compared to the Nile and the Mississippi, because of this fact, since occasionally it flows at a higher elevation than the surrounding plain.

A BATTLE WITH THE WATERS.

The engineering ingenuity of China has been exerted for centuries to overcome the floods of the Yellow river. A vast system of embankments has been erected on both sides to keep the stream within its bed during the rising of the waters. On the left side of the stream above Kaifund-fu the two main dikes run parallel. They are each seventy-two feet high and from 2,700 to 3,500 yards from the bank of the river. The space between the river bank and the dikes is cut up into rectangular sections by transverse mounds. The more exposed districts are thus divided into a number of independent tracts arresting the overflow and enabling the people to raise their crops in comparative safety.

This system is maintained by 60,000 laborers constantly at work. The deposits of alluvia are rapidly increasing the height of the banks, and the difference in level between the river bed and the low-lying plains. The stream becomes more dangerous as the embankment increases in height. This danger may be overcome by the construction of canals to carry off the overflow to one or other of the cacustrine depressions in Kiang-su, north of the Yang-tze-kiang.

In 1780 the Emperor Kienlong ordered a canal sixty miles in length to be constructed in fifteen months. This canal diverted half the discharge of the Yellow river into Lake Hangtzeu. In spite of all these precautions, great disasters are occasionally caused by the bursting of the dikes. The crops of whole provinces are swept away, many lives are lost and millions become a prey to famine and pestilence. As the Hoang-ho was called "The Rebellious River" in olden times, so is it true to that name to-day. In the northern part of the new course of the Yellow river, embankments have been erected on both sides for a distance of a hundred miles. But the river is constantly bursting its dikes, and it seems as if the Chinaman will never be victorious in his battle with the waters.

It is a curious story as to how the Chinaman of the primeval days was forced to become a civil engineer. Naturally when he

first entered the valleys of the Yellow river and the other great streams of what is now the Empire proper, his first thought was as to his subsistence. He brought sheep with him and they found herbage on which to thrive. But he needed more than mutton. His attention was directed to the production of silk and the raising of cereal crops. Often the soil on which he cultivated these in what is now Shantung or Pechili was not moist enough. It was rich but needed water. Therefore the Chinaman constructed small irrigating ditches extending from the great rivers through the fields.

These ditches were harmless enough during the periods of ordinary rainfall. They distributed the water, the crops flourished and the people multiplied. It is told in the Book of Records that in one particular part of the new settlements the people in ten years increased from 10,000 to 500,000. Some came by birth and some by moving in from other lands. It was in these thickly populated districts that the dire necessity for an understanding of at least the rudiments of civil engineering was first felt.

FLOODS COME TO DESTROY.

There is no precise date in the Chinese records as to when the first great overflow of the rivers took place. It may have been 4,000 years before Christ or 2,000 years before the Christian era. All that we know is that one came in that remote past and found the people unprepared. The Hoang-ho, the Yang-tze-kiang, and the other streams rose, great rains falling, and mountain banks of snow and ice thawing and adding their quantity to the already swollen streams.

The banks of these streams are not high and precipitous like those of many American and European streams. Their waters are not held in, confined by walls of rock, like those of the Snake and Colorado rivers, or the Columbia. The banks are low and composed of a soft, crumbling earth which, when saturated with water, easily gives away and is carried off with the current. There are portions of the Missouri river where the character of the banks is an exact duplicate of those of the great rivers of China. The

banks of the lower Mississippi that have so often given away and brought ruin in their doing so also resemble them.

Consequently, when the floods came and the waters rose the banks gave way and the waters rushed over the fields and villages in great torrents. The irrigating ditches which had been so beneficial in the past now proved to be enemies of the people. They aided the rapid flow of the destroying waters. There was no warning for the helpless inhabitants. Some one must have cried out that the waters were coming, then there was the rush of a great wave, the shrieks of the drowning, and the end. In a day a great inland sea had been created which did not recede for days and months. Worse still after the waters subsided the waters of the rivers did not seek their original beds but channelled out new courses, thus changing the whole topography of the country.

The old stories say that half a million lives were lost in this first great overflow on to the cultivated lands. The people surviving stood aghast. In their first panic they inclined to the opinion that the flood was caused by the spirits of the air and water. They thought these spirits were angry with them. They could not imagine what they had done to inspire such wrath, but they offered sacrifices to these spirits. The priests passed from body of people to body of people beating tomtoms, burning colored papers having strange inscriptions on them, and appealing in all possible manners to the spirits or gods to have mercy on them and punish them no more.

THE SPIRITS DID NOT AID.

This was all well enough as far as it went but it did not accomplish what was desired. The waters decreased in quantity, the surface of the earth appeared once more, the people began anew the cultivation of the soil. They felt confident no second flood could come since so much had been done to appease the angry gods. And the years passed, the waters remained quiet and the people were content.

Then again without warning a second flood came. First, the mountain streams flowing where the headwaters of the great Chinese rivers are become surcharged with melted snows. Then the

rains fell in the plain land. It sufficed that in a single night the Yellow river rose and overflowed 450,000 acres of cultivated land on which were living 750,000 industrious, sober-minded people. Of these it is recorded that but a hundred thousand escaped, lived to tell the story of the water's inrush and the destruction wrought.

The Book of Records gravely states "that this time the priests were unable to explain to the mystified people why the waters rose. The people demanded of them satisfactory explanations but they were dumbfounded. They could not point to a single popular offense on which an explanation might be hung. They were speechless. Then the people fell upon them and many were killed. Others left the country and traveled to new lands where their lives were less in danger. But their failure to explain and their flight served the people well in one way. They began to ask themselves if it were not possible that the spirits of air and water had not been responsible for the floods. If this were true, then it were possible that human agencies might be employed to prevent the recurring ravages of the streams."

INVENTION OF THE DIKE.

Ko appeared. If we may believe history he was a Chinaman who was many years ahead of his times. That he was a scholar there is no doubt, since he wrote many books some of which have survived him. He was the predecessor of the great engineer Yu. Ko suggested that if the floods were merely caused by too much water for the ordinary river channels to carry that perhaps these floods might be overcome by raising the banks. So far as we may know he was the inventor of the dike. He traveled through all parts of China and in many places either by royal decree or the intercession of the people themselves he showed how dikes might be constructed.

The people built them high and strong and for many years floods were uncommon. It was while engaged in this dike work that the people first approached an understanding of the use of the level and square. They really, also, without appreciating the fact, gained a faint idea of the fundamentals of trigonometry. But they

had much yet to learn. Dikes will not endure unless cared for, constantly repaired. Dikes will not stand unless their foundations are properly built and their fundamental lines in harmony with the rush of the waters they confine.

Lack of such knowledge on the part of the Chinese, their failure to repair their dikes, led to the destruction of the latter and new and more disastrous floods than the old ones. It was necessary to begin all over again and to master many things now trifles to the world of engineers.

Even to this day despite the enormous dikes or embankments which protect many of the streams of China, the people have a serious lack of knowledge as to the best principles of civil engineering to be employed in preventing river floods. The early work of Ko has never been carried to its full end.

The construction of the first dikes though led to an extensive development of the internal commercial interests of China. When liable to overflow the streams were hardly safe for navigators. In the breaking away of the waters junks and sailing vessels would be carried away never to be recovered. This danger was removed after the rivers were diked. It was safe now to moor vessels at almost any point. An increase in shipbuilding was noticeable at once. China was without good roads; in fact, except in a few localities has never had good roads.

WATER ROUTES FAVORED.

Necessarily the people if they were to convey their produce and merchandise to new markets must favor the water routes. At the time of the birth of Christ it has been estimated that there were more than 100,000 small vessels plying the streams of the Empire and all engaged in profitable commercial trade. The presence of the protecting dikes encouraged their construction. Steam was unknown and the vessels were moved by either rude paddles operated by hand or sails.

Yet their number so continued to increase that on one stream where there were more than 10,000 of them in a traversed distance of 300 miles the name was given to the stream of "the river of

transports." The children of fourteen and fifteen years of age were taught how to operate the boats. Hay was loaded upon them, garden produce, great bales of raw silk, tea, and other products. They journeyed as far as the Yellow Sea or the other inlets of the coast.

As inland sailors the Chinese became among the most proficient in the world. They even ventured upon the high seas. Their craft sought the Philippine Islands and spread their sails in southern seas. Certain classes among them alienated from their home connections took to piracy on the waters and became the terror of the merchant marine for many centuries. That the Chinese navigators ever sought to discover new continents, or that they knew as Columbus did by dreams and legends that there were other continents, does not appear from their recorded history.

The necessities for internal water routes in China were as great 3,000 years ago as they are to-day. Emperor after Emperor encouraged the creation of markets, of cities where annual fairs should be held. The people of the interior of the Empire could not reach these points unless by water route. Many of them were on streams that owing to their character were not navigable. It was found necessary to use upon these streams crude methods of dredging. Often it was found that great advantages were secured by connecting two streams with a short canal.

PORTAGES OFTEN ARRANGED FOR.

Where these canals could not be constructed portages were built. These were exceedingly peculiar. Some of them exist to this day and are commented upon by travelers. The country as a rule is quite flat between the streams. To portage successfully over this area (which means simply to get boats over on dry land) a great pile of earth was heaped up midway between the two streams by the natives. When this was high enough a runway was smoothed out on each side of it. When boats were being portaged these runways were kept wet. Oxen or the natives hauled the boats up one side and slid them down the other. That is the slow and tedious process by which boats were portaged hundreds of years ago and the manner in which they are portaged to-day.

We have no evidence that any other nation has ever adopted so laborious a method of portaging. But it must be taken into consideration that the Chinese regard manual labor as the assigned lot of man and that it is the cheapest thing they possess. It matters not to them how many men it may require to perform a certain task nor how long mere physical labor may be required to perform it. The men are there and the muscle and that is all there is to it. Where the western nations have bent all their efforts to securing labor-saving machinery the Chinaman has kept away from the same. He argues that every labor-saving machine means so many mouths in the Empire unprovided with labor or food and he has not desired the saving mechanisms. How he will be after he is better acquainted with other nations is another question.

THE COMMERCIAL DEVELOPMENT.

Commercial development in Shantung was very great in the early days. The province lies so favorably in its relation to the coast waters, there are so many sheltered valleys, the climate so equable, that the population rapidly drifted in there and formed commercial settlements. The streams were many and gave easy access to the different commercial marts. Garden cultivation was and is the great industry of the province. It is not strange that after five centuries of cultivation Shantung had a commercial trade with other parts of the Empire as great, if not greater, than the value of the commerce to-day through the St. Lawrence Valley.

The characteristics of the streams in Shantung made it possible for the natives to confine the waters without great engineering expense. The dike systems constructed were elaborate. Inundations became less and less frequent with each generation, until to-day Shantung province is one of the most beautiful and finely cultivated in the Empire. While of late it has been the scene of many uprisings these have not yet served to destroy the commercial interests of the province and it is probable that after European influence becomes extensive that the province will be made the foremost of the Empire.

It has not only been necessary for the Chinaman to fight the

floods but also to provide means for draining his lands. The amount of still water which has existed in the Empire in the past has been enormous in quantity. This still water has served to breed plague and pestilence. Often owing to its presence entire districts were uninhabitable. The people were forced to move away. The land was abandoned. The idea of drainage did not force itself upon the people until after centuries had passed.

NECESSITY FORCES DRAINAGE.

Time, though, and the plague and pestilence forced upon the people the idea of drainage. They began first the construction of small ditches. Afterwards these were enlarged. The still waters were carried into running streams. The waste soil was reclaimed. Where disease had prevailed cultivated gardens and fields appeared. The health of the people was materially improved and conditions for living made much better.

It is extraordinary though, considering how intelligent the Chinese have been in many directions, that in the matter of natural works they should have been so slow in progress It is true they carried through portions of the Chinese Wall with marvelous celerity. But other parts of it were centuries under way. Those who have examined into the matter state that it was at least eight centuries before practical drainage systems were introduced into Thina, and they were imperfect at that, and have been but little improved upon since.

The first English and German engineers to attain any influence in the Empire saw the advantage to the people and themselves if improved methods of water transportation could be introduced. They also saw the necessity for better drainage systems. They urged that these reforms be not only advocated but undertaken at once by the Emperor and his advisers. They met with flat refusals. They were calmly told that the people did not care to advance in these directions. They were informed that they must not disturb old customs and were threatened with expulsion from the country if they persisted in their efforts.

Later the Emperor was induced to approve of new drainage

plans and did consent to have some of the rivers improved. The work was commenced but met with many interruptions. The people in some districts rose in arms and threatened the lives of the engineers. Native workmen could not be employed. They were afraid for their lives to be seen in the company of the engineers. Finally the better part of the work had to be abandoned. Prejudice could not be overcome at that time.

LOSS OF LIFE BY FLOOD AND PESTILENCE.

The Book of Records is replete with estimates of loss of life in China by flood and pestilence. These estimates must be taken with many grains of allowance. China has never had a complete and accurate census taken. Totals as to people have no real meaning there because nobody positively knows how many there are or just where they are.

But some of the estimates from the records can be given simply to show what they are. The loss of life at different times has been:

2500 B.C.	By flood, ...	500,000
2320 B.C.	By flood and plague, ...	650,000
1891 B.C.	By flood, ...	1,000,000
26 B.C.	By plague, ...	300,000
650 A.D.	By flood, ...	900,000
1323 A.D.	By plague, ...	200,000
1657 A.D.	By flood, ...	480,000

These figures represent nearly 4,000,000 of people and are but a partial representation of the amount of human life which has been sacrificed in China by lack of intelligence and non-observance of the simplest rules of living. A German authority of note—Weddells—has estimated that since the commencement of the Christian era the total loss of human life in China due to official neglect or official carelessness or to causes of nature which might have been prevented has exceeded 100,000,000 persons.

The Chinese as architects at one time bore a high reputation—in the days when the western world had undertaken few great architectural works. This fame was largely due to the fact that western eyes when first introduced to the style of Chinese architec-

ture prevalent had never seen anything so fanciful, so wide in departure from their own styles. The pagoda shapes, the effort to introduce flower ornamentations, the curious carvings, the strange idol heads, appealed strangely to western fancies. There was nothing substantial to the buildings, the amount of wood entering into their construction was enormous, they illy withstood the tests of time but to the eye they were exquisite.

But that the Chinaman did not fully appreciate his own work was at times made manifest by the fact that he imported architects from Paris to design palaces and royal structures, to lay out broad avenues and fill them with flowers and fountains. The palaces of strictly Chinese construction in and about Pekin and the temples there have been lauded by many writers as unsurpassable. Now that troops from all parts of the world have approached these and examined them they do not appear to be so wonderful and could hardly be classified among the wonders of the world.

IRON AND STEEL WORK.

Within the last quarter of a century the Chinaman has taken some interest in building work that requires the use of iron and steel. Chinamen who have been educated in American or foreign colleges have returned home with wonderful stories as to what could be done with these metals. Sometimes they have been believed and sometimes they have not. But the fact that iron and steel works have been opened under the patronage of the government and that young Chinamen have been permitted to enter these and work under foreign teachers indicates that it will be but a short time before these factors have entered into the architectural work of China and lead to a more substantial class of structures coming into use.

In canal work China offers to western engineers more opportunities than any other part of the world to-day with the exception of undeveloped Africa. When the existing disorder has been removed and a stable government inaugurated there can be no doubt but that a system of internal improvements will start within the Empire which will revolutionize present conditions.

CHAPTER XVII.

Towering Mountain Peaks.

Some of the Highest Peaks in the World Discovered—The Kuen-lun Range—The Gold Mountains—Mount Kailas—The Four Sacred Rivers—The Kuku-Nor—The Little Five Crested Mountain—The Tapei-shan—Monks in the Ranges—Miners and Their Life—Dangerous Trails—The Glaciers.

SOME of the great mountain peaks of China are:

Tibetan range,	23,000–24,000 feet.
Altin-tag or Gold Mountains,	13,000 "
Gyakharma, South Tibet,	20,800 "
Mount Kailas, Tibet,	21,700 "
Mount of Buddha, Tibet,	11,580 "
The Turugart, Turkestan,	11,750 "
The Terekti, Turkestan,	12,800 "
Poplar Pass, Turkestan,	10,450 "
Kuku-nor, Mongolia,	10,000–14,800 "
The White Mountains, Mongolia,	10,000 "
Long White Mountain, Manchuria,	10,000–12,000 "
Lo-shan, China proper,	3,550 "
The Tapei-shan, China proper,	12,000–13,000 "
The Five Peaks, China proper,	11,600 "
Ga-ra, or King of Mountains, China proper,	20,000 "
Dragon of the Snows, China proper,	15,000 "
The Seven Nails, China proper,	19,000 "

Travelers who have been permitted to see the great mountain ranges of China have vainly endeavored to completely describe their majesty and beauty. Popular thought for many years held to the opinion that the striking ranges of the Empire were solely in the Tibetan country and that the Empire proper was merely one great plain. Late books of travel and manuscripts of geographers are correcting this false idea. The Empire proper contains many peaks of note and it is believed by some explorers that elevations may yet be found of greater altitude than the recorded ones of the

Himalaya. The famous Kuen-lun range forms part of the continental backbone of Asia and separates Tibet from the Tarim basin. The length of this range is estimated at 2,400 miles, but it is broken by many passes and displacements. The name Kuen-lun literally means the "unillumined," or the mountain of cold and gloom, synonymous to the Tartar name which designates the range as that of the "Dark" mountains. The exact elevation of the Kuen-lun range has never been determined. Some geographers estimate that a number of its peaks reach a height of 23,000 feet. The Gold mountains, or Altin-tag, which shoot off from the Kuen-lun have an elevation of about 13,000 feet. Ice and snow are not so common in this range as in the Himalaya, although Chinese travelers have written that there are real glaciers in its eastern section, as well as along one of the many valleys. The defiles in the range are of enormous depth, some of them great gashes from whose bottoms one looks up to openings two, three and four thousand feet above.

MOUNT KAILAS, THE BEAUTIFUL.

Mount Kailas is part of the connecting link between the Himalaya and the Tibetan plateau. Its lofty crest is worshiped by all living Hindus. Pilgrimages are made to its base by the faithful annually. Great rivers spring from its sides. Fresh water and salt water lakes are met in close proximity. The bluffs are covered with the little houses of pilgrims, many of whom reside for months in the terrible solitude of the spot. The Ganges is supposed to have formerly had its source in this region. Great battles have been fought on the heights. In 1841 the Chinese here defeated the Dogras of Kashmir and drove them into Little Tibet. Here is a beautiful river 14,600 feet above the sea. Terraces rise high at similar elevations. In the gorges a few inhabitants of the mountain region have built their homes.

Sarthol, or the land of gold, is in this section of China and Tok-yalung, one of its towns is said to be the highest place on the globe inhabited throughout the year—having an elevation of 16,900 feet above the sea, or 650 feet above Mont Blanc. The elevations

of some of the other towns are tremendous. Tadum is 14,000 feet up the mountain wall. Janglacheh is 13,850 feet above the sea, Digarchi is 11,730 feet high, Lassa has an elevation of 11,580 feet and "has for the last 1,200 years been the most hallowed spot in eastern Asia." It is the capital of Tibet and the religious metropolis of the Buddhist world in the Chinese Empire. The name Lassa means "Throne of God" and the Mongolians call it "the eternal sanctuary." There are 20,000 priests on this mountain height.

The towns and villages in the neighborhood of Lassa derive their importance from their monasteries. The monastery of Debang, four miles west of the city, is said to have between seven and eight thousand lamas, or priests. Thirty miles northeast of Lassa is the Sera monastery, containing five thousand five hundred inmates. In fact Tibet supports a whole nation of monks.

Kuku-nor is the mountainous region stretching for some 120,000 square miles to the northeast of Tibet. It is often included in Tibet, but is quite distinct from that country. It depends politically upon the Emperor of China and had important commercial relations with the province of Kansu. A triple mountain barrier separates the Kuku-nor basin from the inhabited regions of Tibet. The natural slope of the land is towards the northwest; that is, towards the Gobi and the Mongolian domain. Yet this land of lofty plateaus, closed basins and difficult mountain ranges cannot be regarded as belonging to the same natural division as the Gobi wastes, or the cultivated plains of Kansu.

THE ALTAI MOUNTAINS.

In Mongolia the snow-line of the Altai mountains is about 8,700 feet or 9,000 feet, altitudes reached by few of the northern crests. The southern slopes of the Altai mountains have a relative lower elevation owing to the elevation of the Mongolian plains. In this region of Central Asia the most humid atmospheric currents come from the Polar sea. Hence the rain-bearing and fertilizing winds blow from the northeast. These winds discharge their moisture on the northern slopes of the Altai, so that those facing

Mongolia are mostly destitute of vegetation. In some places the contrast between the two sides is complete—dense forests on the north, mere scrub and brushwood on the south. The two chief ranges branching into Mongolian territory are the Ektag Altai and the Tannu-ola. Some of the crests of the former rise above the snow-line. Hence its name, Ektag, means "White Mountains." Potanin explored this range beyond the meridian of Kobdo, and found that some of the peaks attained an altitude of 10,000. The Olondaba Pass over these mountains is 9,400 feet high.

SOME OF THE HIGHEST SUMMITS.

The Shan-alin, the Changpei-shan, or "The Long White Mountain," of the Chinese, is the true main range of Manchuria. It derives its name from its limestone rocks and snowy crests. Some of the highest peaks attain elevations of 10,000 and 12,000 feet, thus rising considerably above the snow-line. The system is practically of volcanic origin, and in its central section is an old crater said to be filled by a lake enclosed in rocky walls over 2,600 feet high. The Manchu poets sing of the Shan-alin as the sacred home of their forefathers, and in their eyes it is the fairest land in the world.

In the highlands comprised between the gorges of the Pei-ho and Wen-ho rivers, which water the Pekin district, scarcely any summits reach an elevation of 6,700 feet. South of the Wen-ho many rise to the height of 8,000 feet and upwards. Here is found the famous Siao-Utai-Shan, or "Little Five-Crested Mountain." According to travelers it attains an altitude of 12,000.

About the head streams of the Hoang-ho river, extensive ranges form the water parting between the Hoang-ho and Yang-tze-kiang basins. The main range, which may be regarded as an eastern continuation of the Keun-lun, is separated from the Kuku-nor highlands by the deep gorge of the upper Hoang-ho. South of Lanchew-fu this range takes the name of Siking-shan. It is broken here by the valley of the Tao-ho, an upper affluent of the Yellow, or Hoang-ho river. East of this point its snowy peaks stretch away to the south of the valley of the Wei-ho. Here it is known

as the Tsing-ling, or "Blue Mountains." In the upper valley of the Han this section is crossed by passes practicable throughout the year for mules.

The pass chosen by the naturalist Armand David in the winter of 1873, is 6,300 feet high, and runs along the west side of the famous Tapei-shan, whose snowy crest has an extreme elevation of from 12,000 to 13,000 feet, while a mean altitude of 6,500 feet has been assigned to the main range. In its central section the Tsing-ling consists of granites and old schists, and is difficult to cross. The Tsing-ling Blue mountains, like the Pyrenees, form a parting line between two vegetable and animal domains. The Funiu, an eastern continuation of the Blue Mountains, attains an elevation of over 6,500 feet in places, but its mean height scarcely exceeds 2,600 feet.

"FIVE PEAKS," THE VENERATED MOUNT.

Parallel with the Tsing-ling other ranges run north of the Wei-ho valley, but they are intersected by ridges running southwest and northeast. Northeast of Lanchew-fu some of the peaks take the name of Siwe-shan, or "Snowy Mountains." The ranges bordering the south side of the Ordos steppe continue east of the Hoang-ho through Shansi. Here the "Western Mountains," from which the province of Shansi takes its name, run in a northeasterly direction, and the whole region rises in successive terraces from the Honan lowlands to the Mongolian plateaus. Several parallel basins are thus formed in which the streams flow until they find a breach through which they reach the plains.

One of the ridges skirting these basins is the Siwe-shan, or "Sierra Nevada," of Shansi. Towards its northeast end are several peaks venerated by the natives. The most frequented of these peaks is the Utai-shan, or "Five Peaks," with an altitude of 11,600 feet. As many as three hundred and sixty temples are said to stand on its slopes. Many of these temples are imposing structures, and one is said to be built of pure copper. According to the popular belief those who are buried here are insured a happy transmigration.

Many high peaks are found in the Sechuen highlands. The ranges of the eastern Tibetan frontier are supposed to be the remains of a plateau gradually worn by the action of ice and running waters into parallel ridges. The river beds in this region lie at elevations of from 8,000 to 10,000 feet above the sea level. The great trade route leading from Lassa through Batang to West China has an elevation of 11,000 feet between those two towns. Three passes on this route attain a height of nearly 20,000 feet. These passes are dreaded by travelers on account of the rarefied atmosphere. The Kinsha-kiang, Yalung and Min rivers are separated by ranges whose summits have been fixed by Gill as rising to between 14,000 and 16,000 feet.

GLACIERS FROM BOUNDLESS SNOW-FIELDS.

The Nenda, or "Sacred Mountain," east of the upper Kinsha-kiang valley, is 20,500 feet high and sends down in all directions vast glaciers from its boundless snow-fields. With its spurs it covers the length of a whole day's march, during which the blue glint of the ice on its upper slopes remains constantly in view. East of the Nenda rises the scarcely less elevated peaks of Surung. East of the Yalung the crests of another range running parallel with the Surung rise above the snow-line, and one of them towers some 4,000 or 5,000 feet above all its rivals. This is the Ja-ra, or "King of Mountains," and Gill describes that he "never saw one that better deserved the name." He adds:

"Never before had I seen such a magnificent range of snowy mountains as here lay stretched before me, and it was with difficulty I could tear myself away from the sight."

The range culminating with the Ja-ra is connected northwards with the highland region, forming a continuation of the Bayan-khara, and here numerous peaks exceed Mont Blanc in altitude. Armand David thinks that among them summits may yet be found rivaling those of the Himalayas. The best known at present are the Ngomi-shan, ascended in 1879 by the missionary Riley; the Siwelung-shan, or "Dragon of the Snows;" the neighboring "White Cloud," 14,000 to 15,000 feet, the "Seven Nails," a seven-peaked

pyramid, 18,000 to 20,000 feet, according to Gill; farther north the Shipangfang, apparently about the same height, with a side pass between the two tributaries of the Min, 13,500 feet high.

The West Suchuen and Tibeto-Chinese frontier ranges receive large quantities of moisture under the form of rain and snow, and the vegetation is luxuriant. East of the Min and its tributaries, rise the red sand-stone and carboniferous ranges. These ranges are connected with the crests separating the Min affluents from the valley of the Han-kiang. According to David Armand these ranges attain an elevation of 10,000 feet south of Hanchung-fu.

South of the Yang-tze-kiang the province of Kweichew (Kui-Chase) presents in its general relief a form analagous to that of Sechuen. Towards the west it is commanded by a highland region above which rise the snow-clad peaks of the Leang-shan, or "Cold Mountains." The Nan-lin (Nan-shan), or "Southern Range," forms the water parting between the Yang-tze-kiang and Si-kiang basins.

HIGHLANDS OF SOUTH-EASTERN CHINA.

The highlands of Hunan, Kiangsi and Chekiang have been explored only at a few points. On European maps of China winding ranges are traced between the river basins on the lines of the old Jesuits' charts, while the native maps show mountains scattered in all directions. Pumpelly and Richthofen have shown that in an area of 320,000 square miles the southeastern region of China is covered with heights which do not blend into one continuous plateau, nor are commanded by any central range of exceptional magnitude. Here plains are rare; short and moderately elevated ridges occurring almost everywhere. Most of the eminences have a mean height of from 1,500 to 2,500 feet above the river beds.

In the northwestern part of the province of Fokien the Bohea Hills attain a mean elevation of 6,000 or 7,000 feet, with peaks rising in the eastern ridges to 10,000 feet. In this upper region of the Min is the isolated Wi-shan, one of the most venerated peaks in China, consisting of conglomerate sandstone, granite and quartz and rising 1,000 feet above the plain. Tea is extensively cultivated

by the Buddhist monks of the nine hundred and ninety-nine temples scattered over the surrounding hills.

North of the Si-kiang valley are various mountain ranges known by many local names. The most conspicuous of these ranges is the Ping-yi-shan, said to rise above the snow-line. The northern chains are believed to have a greater mean elevation than those in southern Kwang-tung. Beyond the lofty Loyang they are pierced by the Si-Kiang; the gorges formed by this river constitute the natural frontier between the two provinces of Kwangsi and Kwangtung. In eastern Kwangtung are found other ridges running in the same northeasterly direction and continued into the province of Fokien. One of these begins at the gates of Canton, forming here the group of the Peiyun-shan (Pak-wan-shan), or "White Cloud Mountains," whose slopes are covered with a large number of tombs. On the Lofu Hills, whose altitude is from 4,000 to 5,000 feet, Buddhist monks have built their monasteries in the shade of the forest vegetation.

DIFFICULTIES OF MOUNTAIN EXPLORATION.

Sven Anders Hedin, the noted explorer, who crossed the Altai-Tag mountains, overcame difficulties and hardships that it is hard to believe the human body capable of sustaining. For days at a time Dr. Hedin was obliged to crawl on his hands and knees over the torrid alkali deserts of Tibet. He is the first white man to set foot upon the shores of Lake Lop Nor. He reported that on the shores of Lop Nor he found the smouldering ruins of a magnificent city—a city of beautiful marbles and exquisite mosaics—a city of grand terraces and intersected by broad driveways—the tombstones of a decayed civilization. At one stage of his journey Dr. Hedin crawled on his hands and knees for four miles over the jagged ice and freezing snow only to find himself, when he had descended to the plain, in a barren desert, without a sign of vegetation or life or living thing upon which he could nourish his fast ebbing strength. Starved to the point of frenzy Dr. Hedin removed his old boots. These he cut into long strips and ate ravenously. He says:

"It took me five days to cross the Altai range, proceeding

south over the Tengis Bai Pass. All was snow and ice. There were no roads. We had to cut a road for the horses. With us were thirty Kirghises. We escaped an awful death from a falling avalanche by the merest miracle. In part of our track the cold was 38 degrees below zero and we were at a height of 14,620 feet. When we entered the Chinese territory we suffered awful tortures —the Chinese would give us neither food nor shelter. The Chinese soldiers kept peeping into my tent all night to see if I did not have any soldiers hidden in my pack train. They took me for a Russian conqueror."

Speaking of the attempt to get to Khotan-Darya he says:

"On May 1 the men began to sicken; there was no water. My men were all weeping and crying to Allah. They would go no farther—they wanted to die, they said. We killed our last sheep that night and drank the blood. The camels were too weak to move and we had to abandon them with nearly all our luggage. I carried my maps, my notes and my instruments. One by one my servants dropped out of the train, never to rise again.

"We could not talk, our tongues were so swollen. Thus we continued on, crawling on our hands and knees for days. On the evening of the fourth day we saw a black line on the horizon. We reached it before the sun of the next day got hot. Kasim, my best servant, had gone mad. I went on without him. I had not eaten or drank anything for ten days now. I crossed the forest, crawling on all fours, tottering from tree to tree. I reached Khotan Darya, but to find the river bed dry. I managed to drag myself across the river bed, and merciful God! there found a pool of water. I took off my boots and filled them with the water, and having slaked my thirst, I crawled back to my servant and served him—it saved his life."

FOUR SACRED RIVERS.

According to the legends of the Hindus, at the foot of the Mount of Kailas there are mysterious grottoes. From these grottoes emerge the four divine animals—the elephant, lion, cow and horse—symbols of the four sacred rivers—the Satlaj, Indus, Ganges

and Tsangbo. These mighty streams flow in four different directions, and rise on the flank of the same mountain within a space of not more than sixty miles in extent. Many of the head streams of the Ganges take their rise on the Indian side of the Himalayas. The Indus receives its first waters from the northern snows of the Gang-dis-ri. Between these two extreme points is a deep depression where rise the Satlaj and Tsangbo.

On emerging from Lake Rakus-tal, the Lanagu-lanka of the Tibetans, the Satlaj (Satradu or Satadru) occasionally runs dry towards the end of summer; lower down it is a permanent stream in the valley, 14,600 feet above the sea, which is noted for its thermal waters. The general incline of the upper Satlaj valley is scarcely perceptible within Tibetan territory. Near the spot where the river is about to escape through the Himalayan gorges towards the plains of India, the terraces on either bank attain an elevation of 14,600 feet above the sea. At Lake Mansaraur, one hundred and eighty miles farther up the elevation is nearly 14,000 feet.

THE HIGHEST INHABITED VILLAGE.

The Tsangbo river, known also as the Tsanpu, Tsambo, Zangbo, and Sampo; that is "Holy Stream," has been compared to a mystic animal, several of its names meaning the "Peacock," or the "Horse," river. According to one legend it flows from the mouth of a war horse. The river itself is navigable at an elevation of 14,000 feet above the sea. Of no other river in the world can this be said. At Chetang the Tsangbo valley is about 11,250 feet above the sea level. At this elevation the river has a volume equal to that of the Rhine.

A word in regard to the towns and villages of these sacred rivers will not be out of place. The climate of the upper Satlaj during the winter is so severe that the towns and villages are abandoned during the winter season. The highest permanently inhabited village in this part of Tibet is Puling. It stands at an elevation of 13,800 feet above the sea. To the northwest of Daba in the upper Satlaj valley is the town of Tsaprang at a height of 15,400 feet. During the winter it is occupied and in the summer

season contains no more than fifteen dwellings. The upper Indus basin, like that of Satlaj, is almost uninhabited. Here is the temporary capital of the southwestern province of Tibet, Gartok, on the Gartung. The name means "High Market" and the place probably contains the most elevated hay market in the world.

In August and September the little clay or adobe houses become the center of a town consisting of tents, each of its shape betraying the origin of the trader occupying it. The dwellings of the Tibetans are covered with long black-haired yak hides, and present a strange contrast with the white pavilions of the Hindus, while the Yurts of the Kashgarian and other Tartars are distinguished by the bright colors of their felt awnings. But in winter Gartok is left to the winds and snow sleighs, the traders returning to their distant homes, and the few residents retiring to more sheltered villages.

SLOW-MOVING GLACIERS.

In the Tsangbo valley the highest inhabited points are either the convents or the postal stations. Here the cold is too intense to allow any permanently occupied villages to be formed. Tadum, the capital of the Dogthol district, is 14,000 feet high. Shigatze, or Digarchi, capital of the province of Tsang, lies at a relatively lower altitude in the side valley of the Penang-chu, 11,730 feet above the sea. Above it are the houses and temples of Tashi-lumpo, or, "Exalted Glory," residence of the Tashi-lama, Teshu-lama or Panchenrimbocheh; that is the "Jewel of Intelligence." The walls of the holy city have a circuit of nearly a mile and a quarter, and enclose over three hundred edifices grouped round the palace and sacred monuments. From 3,000 to 4,000 monks occupy the monastery, whose gilded belfries and red walls tower above the houses of the lower town. Most of the other towns in this region also consist of low dwellings commanded by magnificient buildings, which are palaces, fortresses, temples and monasteries, all in one.

Snow falling from the mountain peaks does not all disappear by evaporation or melt and run off in the form of water, but becomes gradually converted into the form of ice or glaciers and

moves slowly down the mountain slope in the depressions or valleys until it reaches a point where the temperature has so far risen that evaporation and melting counterbalance the supply from above. Here the glaciers end and a stream of water begins. These streams are often the heads of great rivers, as the great glacier Gangoctri of the Ganges. The snow of the glacier is not tranformed into ice at once, but passes through intermediate stages. Several subordinate glaciers often combine and form one large one. This depends upon the topography of that part of the mountain range in which the glacier takes it rise. The ice stream of the longest glacier in the Swiss Alps, the Gross Aletsch, was ten and one-fourth miles in length in 1880.

But in the Himalayas are many four times this length. Glaciers are found on both sides of the Himalayas. In eastern Tibet are found beds of reddish clay, like the glacial marls of Europe, huge bowlders are strewn over the valleys, and other appearances indicate that the glaciers formerly descended much farther down the watercourses than at the present time. In Turkestan are the Depsang and other peaks rivalling in height and grandeur those of the Himalayas. Here are great glaciers whose waters feed the Yarkand stream. These glaciers are found wherever peaks tower above the snow-line and the atmosphere is such that snow falling from the peaks gradually takes the form of ice.

MOUNTAIN ROUTES AND PASSES.

The trails through mountain gorges are extremely dangerous and difficulties beset the traveler. Some of these gorges are fissures scarcely sixty feet wide. Whenever the view is interrupted by overhanging rocks, the gorge seems completely shut in. At many of the narrowest points platforms supported by props have been constructed, springing obliquely from rocks. These platforms are kept in a bad state of repair and where the planks have been worn through glimpses of the seething water below may be had.

Thirteen passes are used by caravans crossing the Tian-shan mountains. All of these passes are practicable in summer for saddle horses and pack animals. One of these passes is 11,750

feet in height, another 12,800 feet. The pass known as the "Poplar Pass," 10,450 feet high, is utilized throughout the entire year. Another name for this pass is Terek-davan and was used during the historic period by most of the Central Asiatic conquerors. When the winter snows are unusually heavy a neighboring tribe are employed to transport the goods across the pass.

HOW COMMUNICATIONS ARE MAINTAINED.

The Chinese have maintained communications from the Nan-shan and Tian-shan ranges with the western provinces of the Empire by a fertile tract cutting the Gobi desert in two sections. The natural route followed by the native caravans starts from Lanchew-fu, at the great western bend of the Hoang-ho, and after crossing the mountains skirting the Kuku-nor basin, descends through the Great Wall and into the northern plains and so on northwestwards, to the Hami oasis. Here the historic highway branches off on either side of the eastern Tian-shan, one track penetrating the Tarin basin, the other passing through Zungaria into the Aralo-Caspian basin, or the Russian world and Europe. The country lying beyond the Great Wall and separated from the Hoang-ho basin by lofty ranges, has been attached to the province of Kan-su.

The northern Tian-shan route is distinguished from the southern Tian-shan route by the title Tian-shan Pe-lu, or Northern Tian-shan route; the southern Tian-shan bears the title Tian-shan Nan-lu, or Southern Tien-shan route. This historic roadway continues the road running from the Jade Gate obliquely across Mongolian Kan-su through Hami to Urumtsi. An imperial route, commanded at intervals by forts and military settlements, crosses Zungari from east to west as far as the plateau bounded on the north by the Zungarian Ala-tau which is south of the Borokhoro range. From this point the Talkai pass and other openings lead down to the Kulja valley. This pass is 6,350 feet high.

In the Yellow Lands much ingenuity has been displayed in overcoming the difficulties offered to free communication by the perpendicular walls of the Yellow Lands. In passing from one

river basin to another advantage has been taken of every narrow fissure. In places deep cuttings have been made and fresh routes opened when these have been filled up by the landslides. Many of the most frequented roads have been excavated to depths of from forty to one hundred feet and upwards. The labor expended on all of these works is said to be equal to that lavished on the building of the Great Wall, or the construction of the Grand Canal.

DANGERS TO MAN AND BEAST.

The roads are frequently continued for hundreds of miles almost in the bowels of the earth, but are seldom more than eight or ten feet wide. In dry weather the wagons sink into the dust up to the axle. After heavy rains the tracks are converted into marshes dangerous alike to man and beast. These difficult highways possess great strategic importance. The blockade of one of these defiles at a single point cuts off all communication between extensive regions.

The miner's life in China is usually a hard one, their methods of mining in most instances being so crude. In these mines all work is done by the hand of man, machinery playing little or no part in its execution. The coal is dug, hoisted and transported without explosives or powder application. Mining is done with pick and gad; the coal is raised by a man-power windlass. In large mines this windlass has a circumference of five feet. A crank at each end with a long arm allows four or five men to work at turning it. The coal is hoisted in baskets containing about three hundred pounds. The clothes of the miner consists of wide, loose trousers and a species of jacket, which buttons at the side, made of calico manufactured by the natives. They live almost entirely on rice and vegetables, occasionally adding a little fish They usually live in crowded apartments, thus house rent forms an insignificant item in the miner's expenditure.

CHAPTER XVIII.

Rivers of Tremendous Power.

Headwaters of the Great India-Chinese Rivers—The Yarkand and Kashgar—Basin of the Pei-ho—The Hoang-ho—Basin of the Yang-tse-kiang—Errosive Effects of the Waters—Shifting Beds of the Streams—Sudden Inundations—Spirits Control the Waters—Geological Changes Effected.

THE river systems of China have afforded most interesting study to geographers and engineers for the last 400 years. While in some particulars like the great streams of the tropical regions of South America and South Africa, they as a whole bear no resemblance to the water systems of any other part of the world. Frequent floods, the vast amount of silt which they carry, the rapidity with which they create new beds, the localities that they enter and the provinces that they abandon, all make them objects of wonder to the foreigner and of worship and fear to the native. The Hoang-ho or the Yellow river is the master stream of them all. The old chroniclers of the Empire called it the "rebellious" river.

It bursts its dykes whenever it wishes to, floods entire provinces, destroys thousands of bushels of grain, and brings famine and pestilence in its wake. When Genghiz-khan was fighting his first battles to conquer China, one of the few defeats he suffered was from the flooding of the country in front of him by the use of the Yellow river by the natives. Four hundred years after, a Mandarin to prevent a surrender submerged the city of Kai-fung-fu with its 200,000 inhabitants. Decades after this the Emperor Kang-hi in a similar manner destroyed 500,000 of his people. The Yellow river shifts as it will, in a few weeks devastating a region as great as the area of France or Germany. Since 4200 B.C. the manner in which the river has changed its course in the Shantung province has been recorded by native officials.

For the last 2,500 years the bed of the lower Yellow river has changed nine times and each time there has been a partial depopu-

lation of the land through the change. In 1850 the river had one course but a year later when the Tai-ping rebellion broke out the inhabitants were unable to keep the dikes in repair. The river broke through and formed its new course to the Gulf of Pechili. Villages were converted into ruins, the cities were devastated and the cultivated lands given up. At the present time the width of the river at its northern end varies from a few hundred yards to two miles. It is believed that during its inundations the stream has caused a loss of seven million lives. As illustrating the changes of time brought about by the vast amount of earth and sand which such a stream carries to the sea, it is to be noted that the town of Putai, now lying forty miles from the sea, was 2,100 years ago within 600 yards of the coast. All now between it and the coast has been filled in by the ungovernable stream, which is navigable for only a short distance.

MEAN DISCHARGE OF THE HOANG-HO.

Scientists estimate that the mean discharge of the Hoang-ho is about 80,000 cubic feet per second. The matter brought down to the sea is gradually but surely filling up the basin of the Gulf of Pechili and the Yellow Sea. Calculations have been made showing that in 2,400 years, a very short time in the history of such a nation as China, the Yellow Sea will have entirely disappeared. The Chinese apply the term Yellow Sea to that portion discolored by the wash from the river. The waters beyond, possessing a natural color, receive the name of the Black Sea. The stream near the Yellow river which for ages has moved from right to left and from left to right in search of a fixed channel is the Hoai, which is practically unnavigable. The basin of the Hoang-ho is covered with Hoang-to or yellow earth. "In these regions everything is yellow—hills, fields, highways, houses, the very torrents and streams charged with alluvia. Even the vegetation is often covered with a yellow veil, while every breath of wind raises clouds of fine dust. From these lands the Empire makes itself the title of Hoang-ti or Yellow Lord, equivalent to 'Master of the world.'"

This yellow soil washed down from mountain barriers, century

after century, is one of the richest in the world. No fertilizing is required for it. Heavy crops are produced for ages without its showing signs of exhaustion. All the nutritive elements of plants are contained within it. The moisture penetrates to a great depth, owing to its porous capacity. Often it is used as a manure for other lands. It enables the peasants in the cold regions of north China to raise crops at an elevation of 6,500 feet and at some places even at 8,000 feet.

The present course of the Yang-tse-kiang takes in three-eights of China proper, with a population estimated at 225,000,000. While the Yang-tse-kiang is far larger than the Yellow river and bears the title of the "Great" river, it has not been quite so eccentric as this river. According to the Chinaman the Yellow river stands for the earth, or the "female principle," whose symbolic color is yellow, and the Yang-tse-kiang is the son of the "male principle," which is of heaven. The title "Blue" has sometimes been given the river. Another name which it bears is "son of the ocean." In Asia it is only surpassed in length by three other streams, the Ob, the Yenisei and Lena. Its length is 2,800 miles and it drains 750,000 square miles. In volume it is exceeded by only three other streams in the world—the Amazon, Congo and La Plata. Where it runs below its junction with the Han, its mean discharge is 635,000 cubic feet per second, and during the time of high water 1,260,000 cubic feet per second.

COMMERCIAL VALUE OF THE YANG-TZE-KIANG.

When comparing their two great water highways, the Chinese always contrast the beneficent character of the southern with the disastrous influence of the northern stream, which they have given the name of the "Scourge of the Sons of Han." The Yang-tze-kiang has never caused the widespread ruin that characterizes the shiftings of the Hoang-ho, or Yellow river, nor is any river in the world more useful for navigation. If it does not number as many steamers as the Mississippi or the Volga, it is none the less crowded with junks and river craft of every description, while its floating population is numbered by hundreds of thousands. Marco Polo

declared that the waters of the "Kian" bore more vessels, laden with more merchandise, than all the united seas and rivers of Christendom.

In 1850 a fire, caused by lightning, broke out in the port of Uchang, which destroyed seven hundred large junks and thousands of small boats, while as many as fifty thousand people are said to have lost their lives either by fire or water. One local merchant alone ordered as many as ten thousand coffins. The Tai-ping rebellion swept the river of its inhabitants for a time, but since the restoration of peace, local trade has revived, and long lines of craft engaged in peaceful pursuits have again made their appearance on its waters.

The Mongolians have given the Yang-tze-kiang the name of Dalai, or "Sea." It has played the same part in the history of China as the ocean and great marine inlets have elsewhere. It may be regarded as a continuation of the seaboard, and through this channel European influences are penetrating into the heart of the Empire. The total length of the navigable waters in its basin is equal to half the circumference of the globe.

THE HEAD STREAMS.

The head streams of the Yang-tze-kiang rise on the Tibetan plateau, far beyond the limits of China proper. Three rivers known to the Mongolians as "Red Rivers," or the Nameitu, Toktonai and Kesai, take their rise in the northeastern region of Khachi, south of the unexplored Kuen-lun ranges. These three streams jointly form the Murui-ussu, or "Winding Water," of the Mongolians. In Tibetan it is known as "River of the Cow," or the Dichu, or Brichu, while in Chinese territory it becomes the Yang-tze-kiang. Prjevalsky crossed it at an elevation of 13,000 feet, where its current was very rapid.

The Murui-ussu flows south for 600 miles and is then deflected eastwards to the China sea. At this part of its course it has received the names of Kinsha-kiang, or "River of the Golden Sands," and Peshui-kiang, or "White Water." The Yalung has also been called Kinsha-kiang. The Yalung takes its rise in the Bayan-

khara mountains, the westward continuation of the Kuen-lun range, and flows from the slopes parallel with the Murui-ussu until it joins the Yang-tze-kiang. Below its confluence with the Yalung river, and the Yang-tze-kiang received another tributary from the Bayan-khara, the Min-shan. On our map this is called the Wen or Min River.

In the Yukung, the oldest geographical work of the Chinese, the Min is described as forming the upper course of the "Great River," and Marco Polo, who lived in its valley, gives it the name of "Kian." On the old maps the upper course of the Kinsha-kiang is suppressed, while an exaggerated importance is assigned to the Hoang-ho, whose valley was the first to be settled. Since Marco Polo's time the Min has shifted its bed in the plain where Chingtu-fu, the capital of the province of Sechuen, is situated. It formerly flowed through the heart of the city in a deep channel half a mile broad. It no longer traverses the place, but ramifies into several branches, of which the nearest is to the town walls is only three hundred and thirty feet wide.

This change in its course is due to the irrigation canals constructed in the surrounding plain, one of the most fertile in China. During the inundations the Min is navigable as far as Chingtu-fu. At other periods boats cannot get beyond Sintsin-hein, the converging point of all the natural and artificial channels in this basin. In all this region the old banks may be traced at a considerable elevation above the present level of the highest floodings. It is evident that the river formerly flowed at a much higher elevation than at present.

REGULAR SYSTEMS OF TOWING NECESSARY.

Between the provinces of Sechuen and Hupeh the Yang-tze-kiang plunges into a gorge whose vertical walls are over six hundred and fifty feet high. At some points the channel is scarcely four hundred and seventy feet wide. During the rainy season the river here rises from sixty to seventy feet above its ordinary level. To avoid these inundations the houses are perched on the crests of the headlands. Ordinary craft, if well managed, pass down without

much danger of going to pieces on the sunken shoals; but those ascending the stream have to struggle against a current in some places running over ten miles an hour. Here a regular towing system has been organized.

At the more dangerous points villages have sprung up peopled by skilled boatmen engaged in this work. As many as a hundred are sometimes attached to the bamboo towing rope of a single junk. These are sometimes preceded by a clown or hired buffoon leaping and bounding along, and encouraging them with his antics.

As the sea is approached the danger of inundation increases with the gradual lowering of the banks, and in the plains the stream is enclosed on both sides by regular embankments, like those of the Hoang-ho. The evil here is greatly mitigated by extensive lagoons and even lakes, which are beginning to make their appearance on both sides.

IMMENSE OVERFLOW.

Of these lakes the largest is Tung-ting, which lies above the confluence of the Kan-kiang and Yang-tze-kiang. Tung-ting covers an area of at least 2,000 square miles, and serves as a reservoir for the overflaw of a basin of some 80,000 square miles in extent, comprising nearly all of the province of Hunan. The provinces of Hupeh and Hunan are named from the Tung-ting—"North of the Lake" and "South of the Lake" respectively.

The chief affluent of the lower Yang-tze-kiang is the Han-kiang, which presents a natural highway of trade and migration between the two great arteries of the Empire. The Han-kiang is navigable almost throughout its whole course, and in summer may be ascended by steamers for a distance of six hundred miles. In its basin the climate is temperate and healthy, its soil is fertile, abundant water of good quality is to be found and a great variety of flora, gypsum, marbles and other building material are found in the neighboring hills, and also rich carboniferous deposits.

The whole plain stretching from Lake Tung-ting to the confluence of the Han-kiang and Yang-tze-kiang is at times converted into a vast inland sea. The villages are often built on broad ter-

races resting against the embankments, and during the inundations form artificial islands amid the surrounding waters.

ESTUARY OF THE "GREAT RIVER."

Below Lake Poyang, in the province of Kiang-si, the Yang-tze-kiang flows northeast across one of the most pleasant landscapes in China. Here the current flows in its broad bed with a uniform motion; the hamlets along the banks are built in the midst of bamboo thickets; the neighborhood of the busy marts is announced by the towers and pagodas crowning every eminence. Beyond Nanking, the Yang-tze-kiang turns eastwards and gradually expands into a broad estuary in which the tides ascend for a distance of two hundred and fifteen miles. At the mouth of the river the distance from headland to headland is about sixty miles. Most of this space is occupied by islands and shoals. The chief danger to navigation here is the dense fogs which settle on the shallows, and which are due to the sudden change of temperature produced in the currents surrounded by deeper waters.

The Yang-tze-kiang carries less sedimentary matter than the Hoang-ho. According to the observations of Guppy, the proportion of solids in the lower regions is $\frac{1}{2188}$ in weight, and $\frac{1}{4157}$ in volume. "Yet the alluvium at the mouth," says Elisee Reclus, "represents a solid mass of nearly two hundred and ten cubic feet per second. Thus the yearly increase of fluvial deposits amounts to 6,300 millions of cubic feet, a quantity sufficient to spread a layer of mud nearly seven feet thick over an area of forty square miles.

This causes the navigable channels to change their positions from year to year; new sand banks make their appearance, and the islands in the estuary constantly increase in size. At the time of the Mongol rule, the island of Tsungming, or Kianshe, is said to have been just rising above the surface. Eaten away by erosion on the side facing inland, it is continually increasing seawards, and is thus drifting in the direction from west to east. Of its inhabitants Elisee Reclus says:

"Its earliest settlers were exiles banished from the mainland;

but these were soon followed by free colonists, who gradually changed the aspect of the land with their canals, embankments, villages and cultivated fields. Some Japanese pirates also gained a footing on the coast facing seawards, where their descendants, turning to the arts of peace, have become intermingled with the Chinese peasantry. At present about 2,000,000 souls are crowded together in an area of scarcely more than 800 square miles, which is thus one of the most densely populated as well as one of the richest spots in China. At present these islanders take successive possession of all the new lands formed in the Yang-tze-kiang estuary."

Great changes, though not as important as those of the Hoang-ho, have taken place in the course of the lower Yang-tze-kiang. It formerly had two additional mouths, south of its present mouth. The windings of the largest of these may still be traced. The outlines of its ancient bed are preserved by a string of lakes in the Shanghai peninsula, now abandoned by the Yang-tze-kiang.

HEAD WATERS OF INDIA-CHINESE RIVERS.

North of the Tsangbo river, the Tibetan tableland has been cut into innumerable side valleys by running waters. As far as can be judged from the roughly sketched charts of explorers, supplemented by Chinese documents, the streams of the province of Kham indicate by the direction of their valleys the general run of the mountain ranges. All of these streams flow first north-east parallel with the Tant-la ridge, then finding an issue westwards, they gradually trend towards the south through the narrow and deep valleys of the Indo-Chinese system.

The Tsangbo is deflected to the north-east before bending to the southern plains. Similar curves on a much larger scale are described by the Mekhong and Salwen rivers and the Yang-tze-kiang runs parallel with the Mekhong several hundred miles southwards to an opening in the hills, through which it passes eastwards into China proper. Nowhere else are met so many independent streams flowing so near each other in parallel valleys, yet ultimately discharging into different seas.

In the south-western corner of Chinese Turkestan rises the Yarkand-daria, also called the Zarafshan, or "Auriferous." Over one-fourth of the population are concentrated along its banks. Its alluvial deposits are more precious than its golden sands. Its farthest source is on the Karakorum Pass (17,500 feet). It is swollen by numerous feeders sent down from the snows and glaciers of the Dapsang and other peaks. The Yarkand is a large stream when it reaches the plains, where its volume is diminished by evaporation and the extensive irrigation works developed along its banks. During the floods, however, the main branch is still four hundred or five hundred feet broad.

RIVALS THE DANUBE.

The Yarkand is joined by the Kashgar, Kashar-daria, which takes its rise in eastern Turkestan. The Khotan and Yarkand, swollen by the Kashgar, unite with the Ak-su. By the junction of these rivers is formed the Tarim (Tarim-gol), the Oechardes of the Greek geographers. The term Tarim is little used by the natives, who, according to Prjevalsky, call the united stream the Yarkand-daria.

The Tarim rivals the Danube in length, but, unlike that river, diminishes in size as it approaches its mouth, although still fed by other tributaries from the north. As it approaches the deepest portion of the Tian-shan Nan-lu depression, the velocity of the Tarim is gradually diminished. Near the village of Abdalli, close to its mouth in Lob-nor, it is little more than 2,000 feet per second, and the discharge here may be estimated at about 2,700 cubic feet. Here the Tarim is divided into a number of natural and artificial canals, beyond which it disappears in a forest of reeds.

The Si-kiang, or Sei-kong, as the people of Canton call it, which means "West River," contains a large volume of water, due mainly to the summer monsoons. The Si-kiang is also known as the Pue-kiang, or "River of Pue," and receives its farthest headstreams from Yunnan and the Kweichew uplands. The Hung-shui is its main branch and flows under various names before receiving from the Cantonese the title by which its lower course is

known. Owing to this want of more precise nomenclature, every traveler has regarded the head-stream visited by him as the main branch.

Huc and Gabet, who embarked on a stream rising at the foot of the Mei-ling, in the northern part of the province of Canton, and Moss, who ascended the Yu-kiang, which takes its rise in Tonking, all supposed they had explored the chief branch of the Si-kiang. Below its junction with these two streams the main stream is joined by the Kwei-kiang, after which it penetrates into the province of Kwangtung. At some points it is obstructed by shoals, and at low water there is little more than six or seven feet in the channel. During the summer rains it rises from twenty-five to thirty feet and upwards, while the tides are felt at Kwangsi, 180 miles from its mouth.

IMPORTANCE AS TRADE ROUTES.

Farther down it is joined by the Pe-kiang, or "River of the North." From its source to this point it develops a course of about eight hundred miles, which is the only commercial highway between Canton and the three provinces of Kwangsi, Kweichew and Yunnan. The Pe-kiang is more important than the main stream as a trade route, for it forms a section of the great highway connecting Canton with the Yang-tze-kiang basin. This is the route followed by most European travelers who have visited the southern regions of the Empire.

In 1693 the missionary Bouvet explored the Pe-kiang river and in 1722 its basin was astronomically surveyed by Gaubil. It is the most important historic route of the Empire, as but for it the whole of the southern region would remain detached from the "Middle Kingdom." The traffic on the Pe-kiang has been much reduced since the development of steam navigation on the coast, although the overland intercourse between the Si-kiang and Yang-tze-kiang basins is still great.

Below the confluence of the Si-kiang and Pe-kiang rivers, the united stream is divided almost at right angles, the main channel flowing southwards to the coast, while a second branch trends eastwards to the network of branches and backwaters which intersect

the alluvial plains of Canton. These waters are joined from the east by the Tung-kiang, or "River of the East," whose farthest sources rise in the north-east on the frontiers of Kiangsi and Fokien. This is also an important highway for the transportation of sugar, rice, and other agricultural produce.

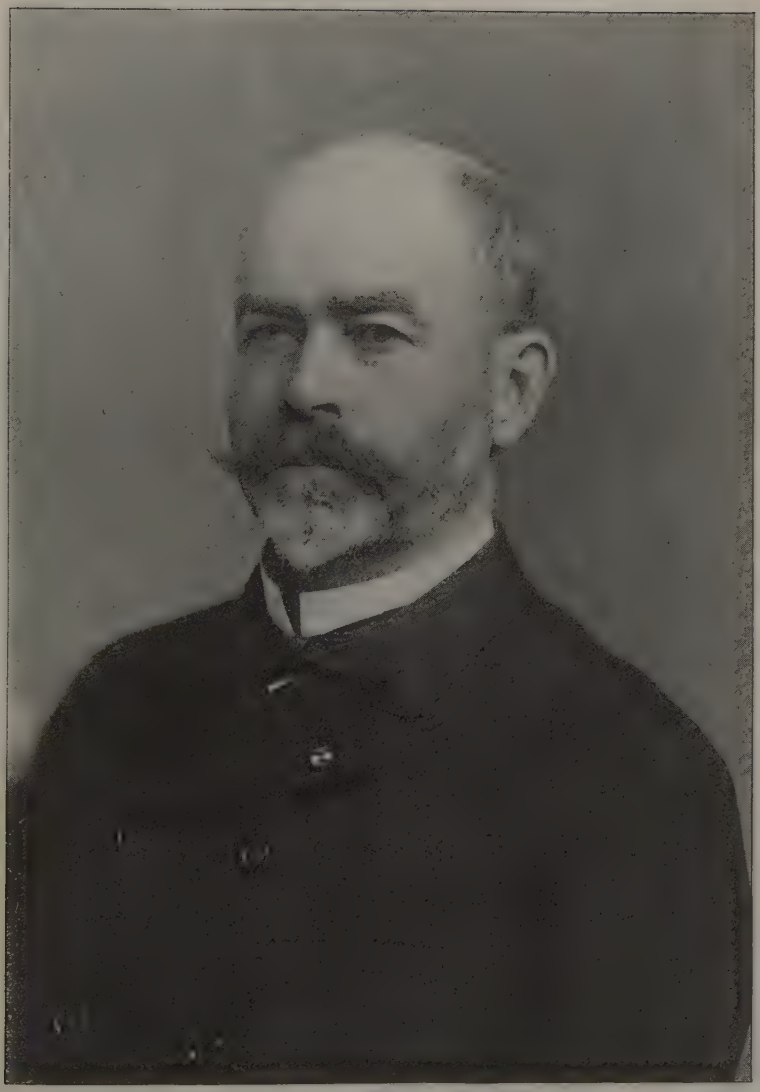
Nearly all the channels of the Canton delta are navigable. These watercourses are so numerous that in a region over 3,000 square miles in extent land routes are rarely required. For this reason the population has almost become amphibious, living on land and afloat. Large water fairs have been held in the delta. The inhabitants pursue other industries aside from that of fishing. Many of the agricultural classes reside permanently in boats moored to the shore. This region has become the great center of commerce in the Empire. And here also, piracy has found a home during times of disorder. Even the European war vessels found it difficult to rid this region from daring pirates.

The Chu-kiang, or "Pearl River," forms one of the broadest and deepest channels by which junks at Canton reach the two estuaries. The shoals and even the banks of the stream are subject to constant shiftings, the land generally encroaching on the channel, owing to a line of hills which serve to retain the sedimentary matter brought down by the stream and washed back by the tides.

RIVERS OF MANCHURIA.

The two chief rivers of Manchuria are the Sungari and the Liao-he. Although these rivers differ in size, they resemble each other in the disposition of their valleys. Both flow in opposite directions, and describe semicircles of great regularity, that of the upper Nonni, or main branch of the Sungari, corresponding with that of the Shara-muren, or upper Liao-he, while the lower Sungari reproduces the bend of the lower Liao-he.

Both the Manchus and Chinese regard the Sungari as the main stream of the common basin which it forms with the Amur. Yet it is inferior to the latter both in volume and length, except in summer, when its discharge is greater, owing to the melting of the snows on the White Mountains. In many places it is over a



ADMIRAL GEORGE C. REMEY

UNITED STATES NAVAL COMMANDER IN CHINA

THE LAST STAND OF THE CHINESE AT LANG-FANG

mile wide. During the floods the Sungari becomes an inland sea dotted with islands, where flocks of wild geese, swans and ducks are found. As an historic highway across the continent it has been eclipsed by the Amur, down which the Russians reached the Pacific seaboard.

The traffic of the Middle Sungari is extensive, the channel being often completely blocked by the fleets of junks lying at anchor near the large towns. It is navigable by craft drawing forty inches for at least nine hundred miles between the city of Girin and the ford of Amur. The Nonni, its main branch, is also navigable. The Mutan-he, or Khurkha, which joins the Sungari at Sansing, is available for inland traffic. The steamer carrying the explorers Usoltzev and Kropotkin was the first to ascend the Sungari.

IMPORTANT HISTORIC HIGHWAY.

The Shara-muren, or "Yellow river," which takes its rise on the Mongolian plateau, is not navigable above the point where it enters the province of Liaotung under the name of the Liao-he. In its lower course it is navigable by vessels drawing about ten feet of water. The alluvia brought down by the stream has encroached to such an extent on the Gulf of Liaotung that the city of Niuchwang, said to have formerly stood at the mouth of the river, now lies many miles inland. From century to century the ports have been shifted as the river advanced seawards, and the navigation of the gulf is now endangered by banks and shallows.

The Liao-he valley has been an important historic highway. The Manchus followed this route down to the Yellow Sea when they advanced to the conquest of China, and it was also followed by the Chinese military expeditions to the Sungari basin and the Corean frontier. The imperial government has always guarded the Liao-he valley with great care, as shown by the remains of extensive ramparts and fortifications in the neighborhood of Mukden. It affords Manchuria its only outlet seawards.

The basin of the Pei-ho lies some distance from the heart of the land comprised between the two great rivers, Yang-tze-kiang

and Hoang-ho. The whole region of the lower Pei-ho was at one time a marine basin, which has not yet been completely filled in by the sedimentary matter washed down from the interior. Numerous lagoons or swamps still cover large tracts, and the slope of the land is so slight that at times the country for a space of 6,000 square miles is covered with water from two to six feet deep. At these times the crops are destroyed, the land wasted by famine, and the rivers and channels diverted from their course.

The Wen-ho which formerly formed the northern section of the Grand Canal between Tien-Tsin and the Yang-tze-kiang, is no longer navigable. Nearly all the names of the villages bear evidence to the constant shifting of the streams in this low-lying region.

According to the Chinese all these great streams are controlled by spirits of whom they stand in constant fear lest they become angry and cause the rivers to overflow. Prayers and sacrifices are constantly being offered, and at each inundation the people become more careful not to commit acts which may be displeasing to the spirits.

CHAPTER XIX.

Agriculture the Great Industry.

First Chinese Were Herdsmen—Value of Rice to the Race—Quantity Annually Used in Pekin—Cultivation of Other Cereals—Invention of the Plow—Discovery of the Silk Worm—Annual Product—Large Farms Unknown—Milk Quite Scarce—Hens Taught to Save—Size of Crops—Best Known Gardeners.

A CHINESE farmer is about as unlike his American compeer as can be imagined. He does not live as they do in comparatively isolated districts, but in a village which is walled around and very densely peopled. In China two hundred acres of land is a huge farm. The man who owns ten is considered wealthy, while a single acre will yield its owner a decided competence. Rice, sugar cane, potatoes, indigo, ginger, tobacco and wheat—these are the things he grows. Rice, of course, is the Chinese staff of life.

As the Chinese farmer uses no milk, butter or cheese, the only four-legged beast on a Chinese farm is the zebu, a species of oxen, that is used for drawing the plow. Perhaps the most curious phase of Chinese farming is the fact of the Chinese farmer training his hens to follow the harvesters to pick up the last grains left among the stubble and also the noxious insects that abound there.

If at the close of the present turbulent times in China any enterprising American should care to emigrate there to start a farm, the cost of such a product will, no doubt, prove of much interest. Of course, as to the price of the land no authentic figures can be given at this time, as the result of the present conflict will have a great deal to do with the matter. A complete outfit will cost about $50, consisting of a plow, with two shares, a harrow, a fanning mill, a pump worked by a treadle for irrigating the fields, a zebu, hoes, sickles and numerous sundries. If the farmer should care to hire a laborer he will have to pay him about $25 a year, inclusive of food, clothing, tobacco and head-shaving. Twelve cents a day is a fair allowance for many Chinamen, and the fortunate recipient of so much wealth will often share his good fortune with one or more dependent relatives.

The soil of China has been under extensive cultivation for at least 4,000 years and yet, so far as investigation has gone, shows no sign of exhaustion. It not only supports all the inhabitants of the Empire, but also is able to yield a considerable surplus for export trade. The Chinese peasant has no chemical knowledge such as is possessed by Europeans, nor the improved implements for rejuvinating the soil. But through necessity he has gradually become acquainted with the quality of the land and the requirements of cultivated plants. He is known as the "best gardener in the world."

UNDERSTANDS THE ART OF FARMING.

Thus, with far more intelligence than that possessed by the average Western farmer, he understands the necessary rotation of crops on the same soil. He has learned of the preparation of lime, phosphates, ashes, animal and vegetable remains and other manures which are needed. If his agricultural implements are rude, he supplements them with sheer, arduous, personal labor. He weeds his garden with a care shown by no other gardener in existence. His methods of irrigation are too innumerable to be specifically stated. He does not operate what is known in the West as the "big farm" or the "bonanza farm" but he gardens. His work is along the line of what is called in Europe or America truck gardening.

So successful is he in this work that in some provinces he makes a single acre of land support seven or eight persons. Upon two acres fifteen people will often be found living and enjoying themselves under rather comfortable circumstances. According to the last report at hand, of the total area of the Empire, he has 165,000,000 acres under cultivation, and yet there is only one province in the Empire, and that Shantung, where more than half the land is actually cultivated. The following remarkable statement in regard to these agricultural conditions is from the pen of Elisee Reclus:

"Liebig has well pointed out the remarkable contrast presented by Chinese husbandry to that of some other countries, where the soil has already been exhausted. Palestine, now so arid,

at one time 'flowed with milk and honey.' Central Italy has also become impoverished, and how many other regions have been reduced to wildernesses by ignorant and wasteful systems!

"Even in the United States many formerly productive tracts are now barren, while England, France and Germany are already obliged to import much of their supplies, as well as the guano and other fertilizing substances required to restore its productive energy to exhausted land. But in China, apart altogether from the "Yellow Lands,' which need no manure, the arable regions have maintained their fecundity for over 4,000 years, entirely through the thoughtful care of the peasantry in restoring to the soil in another form all that the crops are taking from it."

VALUE OF RICE TO THE PEOPLE.

According to Stanislas Julien, a ceremonial ordinance was established in China by the Emperor Chin-nung (2800 B.C.) in accordance with which the Emperor sowed rice himself while four other kinds were sown by the princes of his family. It is the staple food throughout the central and southern provinces of the Empire, and occupies at least one-eighth of all the land under cultivation. Rice yields best on low lands subject to occasional inundations. It is sown broadcast in some districts and is transplanted after a fortnight or three weeks. No special rotation is followed. The soil best suited for rice is ill-adapted for any other crop. No special tillage is required, but weeding and irrigation are necessary.

Rice in the husk is known as "paddy." It forms one of the chief items of the import trade, and thousands of junks are yearly employed in this traffic, which is entirely in the hands of the natives. In the city of Pekin alone nearly 450,000 tons of rice are annually consumed. It is particularly valuable to the poor of the Empire, being their chief article of diet, and the failure of the crop in any one province means distress to thousands of inhabitants. Had China proper means of communication this famine would not be feared, as provinces in which the crop was not a failure could supply the province in which it was a failure.

The cultivated varieties of rice are extremely numerous, some

kinds being adapted for marshy land, others for growth on the hillsides. Cultivators make two principal divisions, according as the sorts are early or late. Other subdivisions depend upon the habit of the plant, the color of the grain and other particulars. The plant ranges from one to six feet in height. It requires for ripening a temperature of from sixty to eighty degrees. In some cases a little manure is employed and in others an abundance of manure is used.

North of the Hoang-ho, or Yellow river, wheat millet, and sorgho are the prevailing cereals, and to each house is generally attached a kitchen garden in which are planted all the European and other vegetables according to climate. G. W. Cook concludes, after an investigation in several parts of the country, that "Europe has nothing to learn from China in the art of agriculture. It is true that the Chinese have no summer fallow lands; but, on the other hand, they have no stiff clays. They have no couch grass; no thistles contending for the full possession of the land, as we see in many parts of Wales and Ireland; no uninvited poppies; no straggling stalky crops, the poverty-stricken covering of an exhausted soil.

THE STAPLE PRODUCTS.

"At rare intervals the coxcomb is found among the cotton. Generally speaking, there is not a leaf above the ground which does not appertain to the crop to which the field is appropriated. In the districts where rice and cotton are the staple products these crops often extend over tracts of thousands of acres. The peas, wheat and indigo and turnips lie in patches around the villages. The ground is not only clean but the soil so well pulverized that after a week's rain the traveler will sometimes look about in vain for a clod to throw into a pond."

Pasture lands are as scarce as forests in China. The land is too valuable to be devoted to stock raising, for a tract required to support a million oxen would yield cereals and vegetables enough for 12,000,000 human beings. The mythical Emperor Fo-hi, said to have flourished fifty-three centuries ago, is supposed to have

been the first to domesticate the horse, ox, pig, dog, sheep and fowls. The larger animals, including the buffalo, are little used, except for carriage. They are protected from the cold with warm clothing and from rough roads with straw shoes. The peasant eats the flesh of these animals with great reluctance, owing to his natural attachment to them, and the Buddhist precept. There are numerous vegetarian societies in the Empire, which abstain from wine, garlic, and onions.

DOGS, RATS, SNAKES AS FOOD.

There are several varieties of the hog, whose flesh is relished by the upper classes. On the rivers and reservoirs flocks of three or four thousand ducks are met. These flocks are looked after either by children in boats or by cocks which are taught to keep them together by crowing and flapping their wings. A large traffic is done in these water fowl. After being killed, they are dried between two boards and in this state forwarded to the most distant provinces. In the southern provinces, a particular breed of dogs are prepared in the same way. These dogs are small, somewhat resembling the greyhound in form. The skin is almost destitute of hair. Even rats and mice are prepared in the same way.

In many instances the locust, silkworm, and snake enter into the diet of the poor, while sharks' fins and swallows' nests are served on the tables of the rich. Ducks' eggs constitute another delicacy. They are steeped, while fresh, in a solution of salt and lime. Penetrating through the shell the lime burns the contents quite black and imparts to the egg a decided flavor. In this state it is encased in clay and baked, after which it will keep a long time, the white being reduced to the consistency of jelly, while the yelk becomes about as firm as a hard-boiled egg. After the death of Commissioner Yeh, in Calcutta, where he had been detained as a state prisoner, several large boxes of eggs prepared in this manner were found among his effects.

The Chinese have discovered a means of increasing the fecundity of their poultry, hence, the production of eggs is much greater than in Europe. The hen is prevented from hatching by being

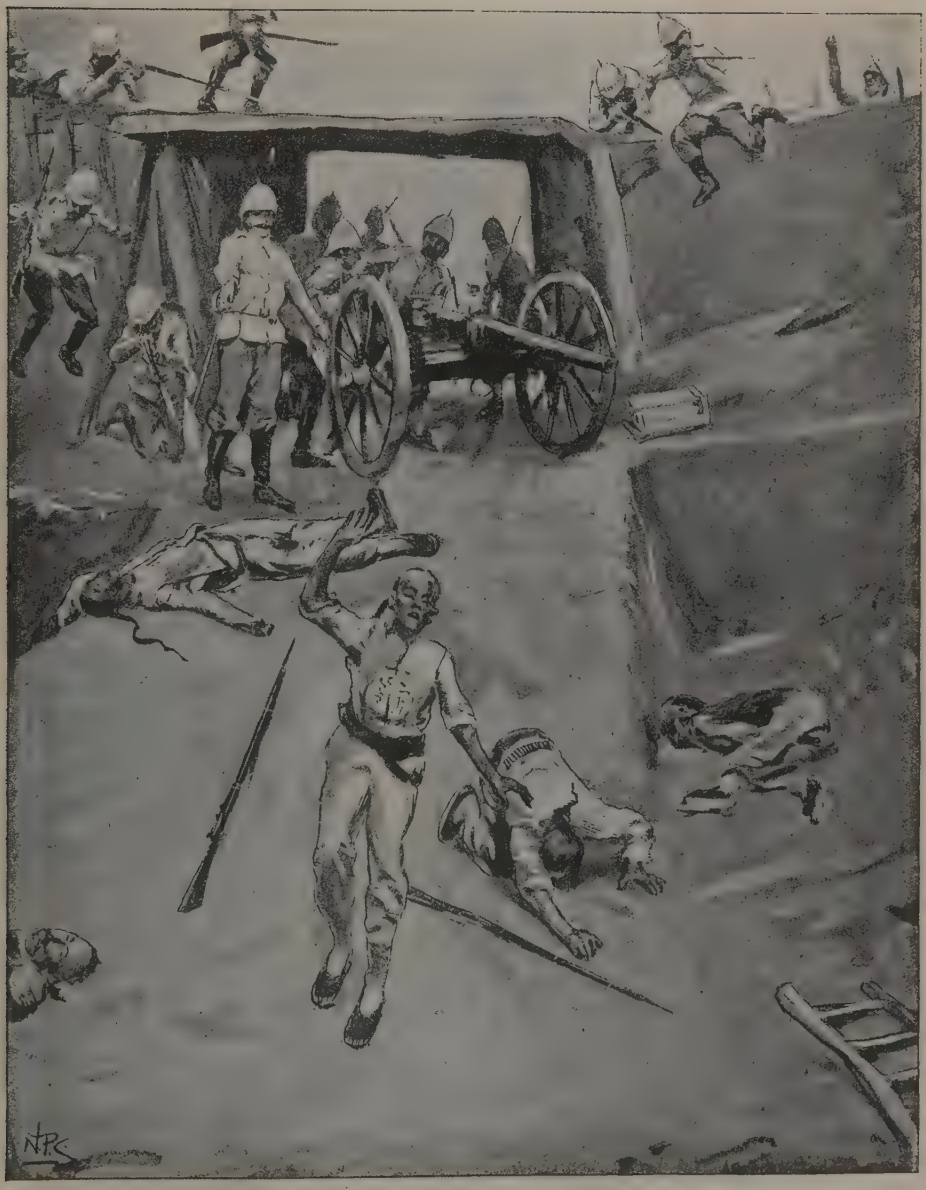
taught to bathe, and artificial incubation had been practised long before the art was known in the West. Pigeons are protected from the birds of prey by means of a bamboo whistle, no thicker than a sheet of paper, inserted between the wings. Wonderful devices have been introduced for the capture of fish. They are taken without nets or traps and great skill is displayed in rearing and propagating both salt and fresh-water species. The samli, a kind of shad, is produced almost exclusively by artificial means, and sent in large earthen vessels, far and wide, in every state of development.

The explorers of China mention seventy cultivated plants—the most important economically, being the sugar-cane, cotton, mulberry, wax, tallow, varnish tree and bamboo. Opium, although officially interdicted, is cultivated in nearly all of the provinces of the Empire, and especially in Hepeh, Sechuen and Yunnan. Cotton was at one time largely grown in the Lower Yang-tze-kiang valley, to the detriment of other plants which have since recovered their ground. In the province of Sechuen the principal crops grown are beans, barley, buckwheat, hemp, maize, millet, opium, rice, secamum, sugar cane, tobacco and wheat. Beans are sown early in October and harvested about May. Barley and buckwheat are sown about the beginning of November and gathered about the middle of March.

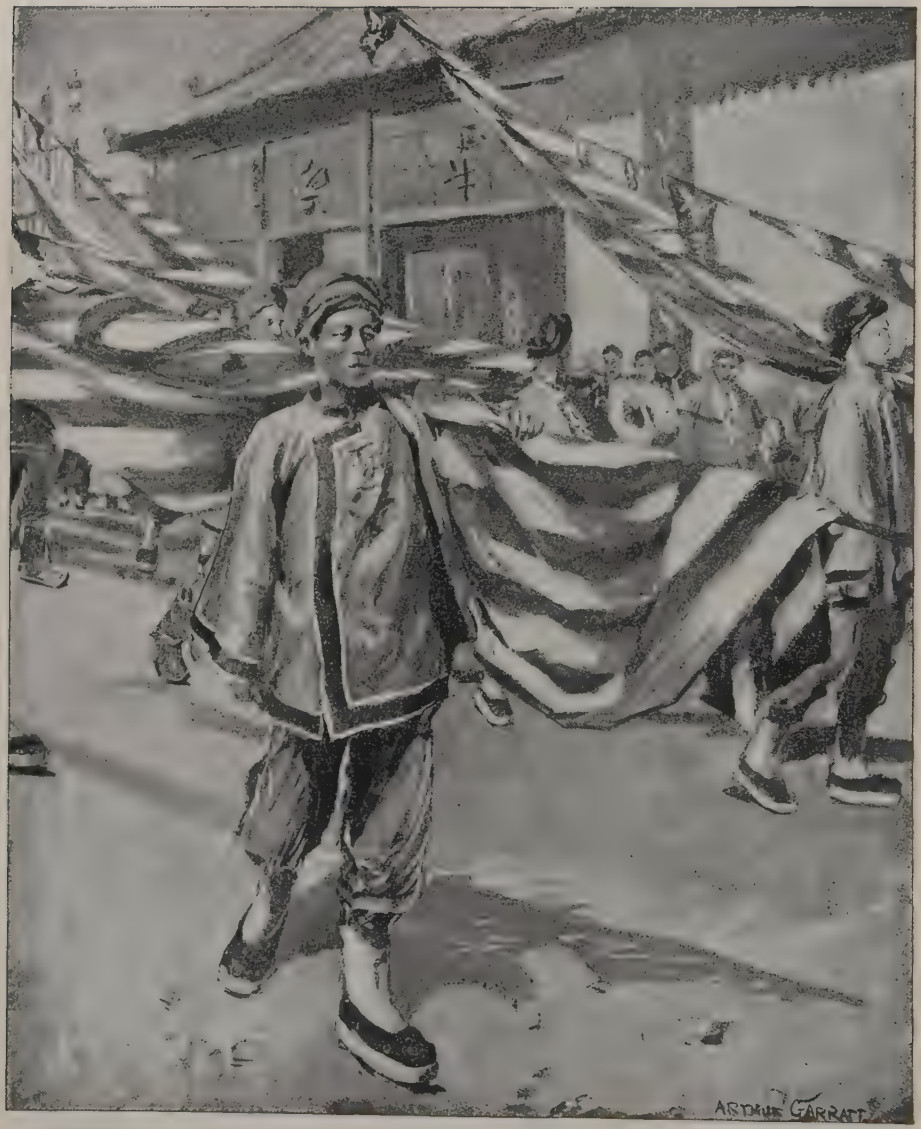
HOW SUGAR IS MADE.

Hemp, of which there are various kinds, is sown in the spring, but the seeds do not require renewal. The stumps are each year covered with manure after the stalks have been broken off. The first and best crop is gathered about the end of the Chinese year, the second in the third moon, and the third in the sixth or seventh moon. It is considered far better to tear off the stalks than to cut them, but as this method is slower and more troublesome, it is not used among the larger growers.

Maize is planted in small quantities all over the province. It is planted at the end of the third or the beginning of the fourth moon and takes about one hundred days to ripen. It is sometimes



THE STORMING OF THE SHIKU ARSENAL AT TIEN-TSIN



FLAGBEARERS OF THE FIRST REGULAR CHINESE TROOPS TO FIGHT THE BOXERS, MARCHING ALONG THE TIEN-TSIN ROAD

used in making Chinese alcohol, and also sugar. Millet, or kaoliang, is grown plentifully all over the province. It is sown in the third moon and harvested in the seventh moon. Millet is principally made into Chinese alcohol. Sesamum is chiefly used for making oil. It is sown in the second moon and harvested in the seventh moon. It is grown in great quantities in and near Kwei Fu.

There are two sorts of sugar-cane grown in Sechuen—the red and white varieties. The red requires more manure and more attention than the white, and is chiefly used for eating in its raw state. Four kinds of sugar are made from the white variety—first, the unrefined, or brown, which is in commonest use; second, the white, which is simply the brown freed from its impurities. Crystalized sugar is again made from white sugar, chiefly used for making sweetmeats. Refined sugar is obtained by placing the brown in vats, floored with grass and covered with potash obtained from the same kind of grass. Sugar-cane is planted in small quantities all over the province and is sown in the first moon and cut in the eighth.

METHOD OF CULTURE.

Tobacco is grown all over the province, but the principal places are Hsing Tu-hsien, Hsing Fan, Kin Fang, and Pe-hsien, near Chengtu. It is sown in the twelfth moon, taken up and planted in the spring, and is ready to be cut during the fourth moon. After the leaves have been carefully spread out, it is hung up to dry and also to catch the dew for three or four nights. When this is accomplished the leaves are curled up and made into bundles ready to be exported or taken to the various markets for sale. Wheat is grown extensively throughout the province. It is made into flour and vinegar. It is sown in the twelfth moon and harvested during the fourth moon.

Apples, cherries, chestnuts of two varieties, dates, grapes, lotus nuts, melons, olives, oranges, peaches, peanuts, pears, persimmons, plums, pomegranates, and walnuts are grown in the southern provinces. The quality of pears grown might be improved if the natives knew more about horticulture. In appearance the fruit is fine, but has little juice and is something like a potato. Cherries

are plentifully grown. The fruit ripens about April and the season lasts four weeks. The fruit is small and is used by the natives for preserves. It is very cheap in price. Grapes of a white variety are grown, but the quality is inferior. Two kinds of oranges are grown—the loose skin, called mandarin, and the close-skin orange. The oranges grown in the province of Sechuen are inferior in quality to the American orange. They lack proper cultivation. The mandarin orange is extensively grown. The outer and inner skins are exported in great quantities and are used for medicinal purposes.

SOCIETIES FOR WATCHING THE CROPS.

There are organizations in China grouped under the general name of "Societies for Watching the Crops." This is made necessary by the universal propensity to steal growing fruits, grain and vegetables—the latter including melons, squashes, sweet potatoes, peanuts, and corn or maize—and among the fruits pears, peaches, plums and grapes. Every person considers it his privilege to steal as many of these things from somebody else as he can, the only fault being in getting caught. Therefore crops of any kind that are ready for use must be watched night and day to save them from wholesale spoliation.

It is to economize time and energy in this direction that societies are often formed by whom men are hired or appointed as crop-watchers. To mitigate this evil somewhat—or, perhaps, the necessity of stealing among the poor and landless classes—the practice is common of leaving the gleanings of a field of grain or cotton for whoever may come. On certain fixed days, for example, any one is privileged to strip leaves from the sorghum-plant up to a certain height, or to pick cotton balls after a date agreed upon or fixed by the local magistrates.

In writing of the country between Tien-Tsin and Pekin, D. MacKenzie Davidson, retired Colonel of the Chinese War Department and Engineer of the Imperial Gunpowder Works at Tien-Tsin, says:

"After leaving Tien-Tsin one enters a level country showing signs of minute cultivation. The first place of any importance is

Peit-Sang, a village and station on the now torn-up railroad, nine miles from Tien-Tsin. Peit-Sang like every village not important enough to have a wall has a moat around it, which is largely a receptacle for sewage. The country here is a good one for making earthworks for military purposes. The land is given up almost entirely to the cultivation of millet, and to truck gardening. The truck gardens are the most interesting. The cabbages, asparagus, peas, tomatoes, pumpkins and other vegetables they grow are the finest in the world. The Chinese cultivators are independent of nature and the elements. They depend neither on rain nor sunshine to raise their vegetables. The work goes on uninterruptedly all the year round.

"I made a most remarkable discovery in connection with these truck gardens. On the road to Pekin I noticed smoke issuing from the trunk of a tree. You will admit that it is a peculiar place for smoke to be coming from. I should add that this was in midwinter. I went up to the tree and after a great deal of groping around I found the entrance to a great underground catacomb. The tree was hollowed out aud served as a chimney for the excavation. I went down and found that these catacombs were devoted to the cultivation of vegetables in winter. Everything that grows outdoors grows down here too.

MANNER OF WATERING CROPS.

Thus the thrifty Chinaman uses the bowels as well as the surface of the earth as a garden. It was so dark down there that I had to use a candle to see my way. I then noticed something that was announced as a new discovery by scientific men in London a few years ago, namely, that the old belief that vegetation grown without light can have no color is a mistake. I saw that these Chinese vegetables grown in perfect darkness were green in color. The catacombs are artificially warmed and the vegetables are carefully watered. There are hundreds of square miles of these underground truck gardens in China.

"The watering of crops on the surface is carried on in a very ingenious manner. The whole country is netted by small canals

bringing water from the Pei-Ho river. A long pole is set up on the bank of the canal, with a cross beam slung near the top, having a bucket at one end and a counter-weight at the other. By manipulating the weight a man can fill a great bucket of water easily. The earth is divided off in small squares about the size of a room, with an earthen dike around each. The farmer tips the bucket enough to fill one of these squares with an inch of water and then waters the next square and so on.

"The farmer starts out in the morning with two or three suits of clothes on. As the sun gets warmer they take them off, until shortly after noon they have nothing on. Then they begin to put them on again, and by sunset they are as completely clothed as when they started out. They never seem to be sweating or hustling, but are always at work. They use plows so small that they can carry them on their backs. Their fertilizers are so strong that they can make crops grow on any ground."

ORIGIN OF THE SILK INDUSTRY.

The first Chinese were sheep raisers. Their historical documents refer to the governors of provinces as "pastors" and "herdsmen," and from herdsmen they quickly became an agricultural people. One of their early Emperors, Chin-nung, invented the plow. Gill says:

"The plowing of China is very poor and unscientific. They scarcely do more than scratch the surface of the ground; and instead of the straight lines so dear to the eye of an English farmer, the ridges and furrows in China are as crooked as serpents. Hence it is difficult to understand how the Chinese have acquired such a high reputation among Europeans for scientific farming. The real secret of their success lies in the care they take that nothing is wasted. In many districts they use no other manure than the sewerage of the towns, but not one particle of this is lost."

Silk, for which China is world-renowned, is manufactured from fibers produced by the mulberry silk-moth. The Chinese name for the silk worm is "si." The silk industry originated in China and according to native records it has existed there from a very

remote period. The Empress Se-ling-she, wife of the famous Emperor Hwang-te (2640 B.C.) encouraged the cultivation of the mulberry tree, the rearing of the worms and the reeling of silk. She is said to have devoted herself personally to the care of silk worms. She is credited by the Chinese with the invention of the loom. Chinese ancient literature testifies not only to the antiquity but to the importance of sericulture and to the care and attention bestowed on it by royal and noble families. The Chinese guarded the secrets of their valuable art with vigilant jealousy and there is no doubt that many centuries passed before the culture spread beyond the country of its origin.

Japan received its knowledge of the silk worm and its product through Corea, but not before the early part of the third century. One of the ancient books of Japan states that about 300 A.D. some Coreans were sent from Japan to China to engage competent people to teach the art of weaving and preparing silk goods. They brought with them four Chinese girls who instructed the court and the people in the art of plain and figured weaving. The Japanese erected a temple to the honor of these pioneer silk weavers. Great efforts were made to encourage the industry which from that period grew into one of national importance.

SILK-WORM INTRODUCED IN INDIA.

At a later period the knowledge of the silk worm traveled to India. According to tradition the eggs of the insect and the seed of the mulberry tree were carried to India by a Chinese princess concealed in the lining of her head dress. The eggs of the silk worm are hatched out by artificial heat at a period when the mulberry leaves are ready for the feeding of the larvae. The eggs are very minute—a hundred weigh about a grain. These eggs are placed in trays over which paper, through which holes have been punched, is placed. The worms burst their shell and creep through these holes to the light. The rearing houses in which the worms are fed are large, clean and well ventilated. The worms endure variations of temperature from sixty-two to seventy-eight degrees.

Silk is the strongest, most lustrous and valuable of textile

fibers. The thread is composed of several finer threads drawn by the silk worm from two large organs or glands containing a viscid substance, which extend along a great part of the body and terminate in two spinnorets at the mouth. With this substance the silk worm envelopes itself, forming its cocoon. Raw silk is produced by the operation of winding off several of these cocoons at the same time, after they have been immersed in hot water (to soften the natural gum on the filament) on a common reel, thus forming one smooth even thread.

Before it is fit for weaving it is converted into one of three forms —singles, tram or organzine. Singles is formed of one of the reeled threads, twisted in order to give it strength and firmness. Tram is formed of two or more threads twisted together, and is commonly used in weaving. Organzine, or thrown silk, is formed by twisting together two or more threads or singles, the twisting being done in the contrary direction to that of the singles. In the province of Shantung a soft, unbleached, washing silk is woven from cocoons of a wild silk worm which feeds on a scrub oak.

GREATEST SILK PRODUCING COUNTRY.

China and Japan only export their excess growth, silk weaving being carried on and native silk worn to such an extent in both countries. China stands first as a silk producing country, yielding thirty-five per cent. of the entire supply. In south Manchuria the silk worm is cultivated, but not to as great an extent as in the southern province of Sechuen. Here silk is so common as an article of dress that on gala days more than half of the inhabitants are clothed in this fabric. In some instances the silk is coarser than that produced in or near the cities of Hangchow and Soo-chow near Shanghai. It is stated that when this coarser silk is used to make Chinese satins it can only be employed in the manufacture lengthwise and not horizontally, in order to hide its coarseness.

Most of the Sechuen silk is made for local consumption. The silk manufactured in the looms of Soo-chow, mentioned above, is famous all over the Empire. On the occasion of the marriage of the late Emperor Tung-che, large orders were received by the

manufacturers in that city for silken goods to be bestowed as imperial presents and to be converted into wedding garments.

MONGOLIANS ARE HERDSMEN.

Few of the Mongolians have turned to the cultivation of the land. Nearly all of them are still exclusively occupied with their herds of camels, cattle and horses, and their flocks, mostly of fat-tailed sheep. Their live stock are more important to them than their families. They cannot understand that there can be any human beings so forsaken of heaven as not to possess domestic animals. All the work falls on the women and children, who not only tend the herds, but also manufacture the household utensils, saddles, arms, embroidered robes, tents, felts, camel-hair cordage and other articles of camp life.

This aversion to agriculture does not apply to the inhabitants of southern Manchuria. Here the Chinese breed swine, and cultivate wheat, barley, maize, millet and the yellow pea. The hot summers enable them to grow a species of indigo, besides cotton and the vine, carefully protecting the roots with straw and earth during the cold season. The imperial edicts against opium are a dead letter in Manchuria and the bright bloom of the poppy is everywhere intermingled with other crops. Manchurian tobacco is famous throughout the Empire, and the Manchus still remain the greatest smokers in China. In the Usuri valley ginseng is cultivated by the Chinese peasants and is sold for large sums. The Manchus call ginseng "orotha," or first of plants. The best grapes in China are found in the northern part of the province of Shansi. From these grapes the inhabitants make a good wine. The method of making the wine was introduced by the early Roman Catholic missionaries.

The industrious character of the people of the lower Yang-tze-kiang basin is revealed in the allies they have procured for themselves in the animal kingdom. Like the English in mediæval times, they have domesticated the cormorant, turning to account its skill at fishing. These birds are furnished with an iron collar to prevent them from swallowing the fish. They are then trained

to dart from the junks to the bottom of the river, returning each time with a fish in their bills. After the day's labor, they roost in regular rows along both sides of the boat, thus maintaining its equilibrium. In other places otters are employed in the same way, and pisciculture, a recent invention in Europe, has been practiced for centuries in China. Dealers in the fry traverse every part of Kiang-si, supplying the tanks where the fish are reared, and rapidly fattened for market. Some of the processes of this remarkable industry are still unknown in the West.

Agriculture, holding the foremost place of all pursuits in China, the Emperor himself is regarded as the first husbandman of the Empire. Near Ningpo are the plains renowned in the history of Chinese agriculture where the Emperor Shun is traditionally supposed to have guided the handle of a plow drawn by an elephant over forty centuries ago.

CHAPTER XX.

Relation of Tea to China.

Discovery of the Herb—Effect Upon the Natives—Quantity Annually Raised—Great Tea Districts—Revenue Yielded the People—Effect Upon the Western World—Extent of the Traffic in Tea—Russian Control of Tea Trade—Chinese Methods of Drinking—Other Drinks.

AT the outside estimate, tea has not been used in China for more than fifteen centuries, or since about the sixth century when there was a great revival in the literary and social life of the Empire, which for 500 years preceding, had suffered greatly from internal dissensions. The curious legends and fables attached to the story of the discovery of tea will be given in detail later on. But it is a mistaken notion to suppose that the herb is universally used in the Empire. Despite the fact that China is the home of tea there are thousands and millions of Chinamen who cannot afford to buy a cupful of it. Reaching that part of the Empire near the Manchuria division line the traveler discovers that only the rich can afford to indulge in tea which comes to them from the basin of the Yang-tse-kiang—the region of the Yellow lands. Here the poorer classes who cannot afford to buy tea for themselves prepare various decoctions in which but a tiny portion of the precious leaf forms a part. So great is the poverty in China that in the tea growing provinces peasants who work in the fields substitute for it decoctions from willow bark, or drinks made from leaves gathered in the thickets. It is too unfortunately true that owing to the chicanery of many merchants at Shanghai and other tea ports, these thicket leaves often reach Europe and America as pure tea.

What is called "brick tea" is prepared for the Tibetan and Mongolian markets. A description given of its manufacture states that the bricks are made of green and black tea, but always from the commonest and cheapest leaves. For the black tea the dust and sweepings of the establishment are frequently used. When this has been collected it is beaten with wooden sticks on a hot iron plate until it forms a fine powder. Then it is sifted to separate the

fine, medium and coarse grains. After this it is steamed over boiling water and then placed in molds, the fine dust in the center and the coarse on the edges. These molds are the same as those used for making ordinary brick. When the cakes of tea come out of them they look like large tiles.

THE USE OF SOOT.

"The people who drink this tea like it black. Therefore, about a teaspoonful of soot is put into each mold to give it the depth of coloring and gloss that attracts the Mongolian purchasers. The molds are now put under a powerful press and the covers wedged tightly down so that when removed from the press, the pressure on the cake is still maintained. After two or three days the wedges are driven out. The bricks are removed from the molds and each brick is wrapped up separately in a piece of common white paper. Baskets, which, when full weigh 130 pounds are carefully packed with the bricks and are sent to Tien-Tsin, whence they find their way all over Mongolia and up to the borders of Russia."

It appears that this tea can be sold at retail in St. Petersburg at a fair profit at the rate of twenty kopecks (a kopeck is worth about two-thirds of a United States cent) per pound. It also appears that the green tea is not made of such fine stuff, but of stalks and leaves. The Mongolians make it by boiling. The Russians pay far more for tea in China than do the English and this is said to be one of the reasons why the tea drank in Russia is considered superior to that offered in London. The laborers engaged in the tea fields have for one of their secret societies an organization known as the "Pure Tea Set" and this corresponds in many respects to a labor union of the United States or England. Their scale of wages varies from six to ten cents a day. Their food is boiled rice, cabbage and occasionally a little fish. At the beginning of every season they fix their rate of pay and this is generally lived up to by both sides. Strikes in the tea fields are not uncommon. Despite their pale faces, the laborers have great muscular strength and are industrious.

DISCOVERY OF TEA.

The Chinese have many curious legends and traditions in regard to the discovery of tea. One of these is that the virtues of tea were discovered by the mythical Emperor Chin-nung, 2737 B.C. It is doubtfully referred to in the books of ancient poems edited by Confucius, all of which are previous in date to 550 B.C. According to another tradition knowledge of tea traveled eastwards to and in China, having been introduced in 543 A.D. by Bodhidharma, an ascetic who came from India on a missionary expedition. It is certain from the historical narrative of Lo Yu, who lived in the Tang dynasty, (618-906 A.D.), that tea was used as a beverage in the sixth century, and that during the eighth century its use had become so common that a tax was levied on its consumption in the fourteenth year of Tih Tsung (793).

The use of tea in China in the ninth century is known from Arab sources. From China a knowledge of tea was carried to Japan. The cultivation of tea in Japan was established about the beginning of the thirteenth century, the priest Miyoye carrying the seed from China to Japan, where it was first planted in the south island Kiushu. Its use has become universal in Japan and home consumption is now so great that there is not much left for exportation.

Linnaeus establishes two species of tea, one supposed to be the source of green tea, the other the black tea. In 1843, Mr. Robert Fortune found that although the two varieties of tea exist in different parts of China, black and green tea are made from the leaves of the same plant. It is cultivated in China as an evergreen shrub and grows to a height of from three to five feet. The stem is bushy with numerous leafy branches. It produces a white flower, slightly fragrant.

No strictly wild tea plants have been discovered in China, although in Japan the plant grows wild, so genial are the soil and climate of some districts. The leaf of the tame varieties never exceeds four inches in length. The plant is hardy and thrives under many different conditions of climate. It will live in the open

air in the south of England and withstand some amount of frost when it receives a sufficient amount of summer heat. For a luxuriant growth, though, a warm, moist climate is necessary, and rains must be frequent and copious.

Tea is more or less cultivated for local consumption in all the provinces of China except the extreme north, but the regions from which it is exported are embraced within the provinces in the southeast—Kwangtung, Fokien, Kiang-se, Che-kiang, Kiang-su. The manufacture of black tea is chiefly confined to the more southerly of these provinces, the green tea country lying to the north. The methods employed in cultivating the plant and in making tea in China differ widely in various districts, and the tea retained for native use—especially the high class fancy teas which are never seen abroad—undergo special manipulation.

The teas exported are of three classes—black, green and brick. Young plants are not ready for picking until they are three years old. At this time they have developed young shoots. These tender shoots with leaf buds and expanding leaves are gathered for the manufacture of tea. The best quality of tea is made from the youngest buds. Under favorable circumstances the tea plant sends forth a fresh crop of tender young shoots from twenty to twenty-five times in the course of its growing and picking season, which lasts about nine months.

ANNUAL YIELD OF TEA PER PLANT.

The average annual yield per plant is variable, but may be stated at about one-fifth of a pound of finished tea. As each acre of a garden holds from one thousand and five hundred to one thousand and six hundred mature plants, the yield per acre may be from three hundred to three hundred and fifty pounds per annum.

There are four gatherings of the leaves during the year—the first early in April, the second at the beginning of May, the third in July and the fourth in August or September. The most fragrant and valuable crop is the first picking. The crop becomes less valuable at each picking. The names distinguishing the commercial qualities of tea are almost entirely of Chinese origin. The

following list represents the ordinary series of qualities beginning with the finest:

Black tea—flowery pekoe; orange pekoe; pekoe; pekoe souchong; souchong; congou; bohea.

Green tea—gunpowder; imperial; hyson; young hyson; hyson skin; caper.

Many other names occur in the trade denoting teas of special qualities or districts, such as oolong, (black dragon), and twankay from the district of that name in the province of Kiang-si. Scented teas also form a special class of Chinese produce. In scenting the finished tea, either black or green is mixed with odoriferous flowers and left in a heap until the tea is fully impregnated with the odor. The two substances are then separated by sifting and the tea is immediately packed and excluded from the air. Green tea is prepared by a rapid rolling and drying of the leaves. Immediately after picking, the leaves are sweated and softened for rolling by an exposure to a brisk heat.

THE CULTURE OF TEA.

They are then rolled and spread out in the sun until they take a blackish tinge, after which they are rolled again. This rolling and exposure may be repeated a third time. When the rolling is completed the tea is placed in a highly heated pan in which it is stirred about until the mass becomes too hot to be worked by hand. It is then packed in a canvass bag in which it is beaten by a heavy flat stick to consolidate it and in this condition left for a night. The next day it is again put in a pan highly heated, which is gradually reduced in temperature during the nine hours of the operation, an incessant stirring and tossing being kept up the whole time. During this operation the green color of the tea is developed.

The leaves of black tea are exposed to the sun and air on circular trays and treated as hay, during which a fermentation is supposed to take place in conjunction with a volatile oil. Various flavors are thus produced. During this change the leaves become flaccid and slightly tinged or spotted with red or brown coloring matter and give out a peculiar odor. A certain change in this

odor is watched for by the workmen, this being an indication that the roasting must not be delayed. They are then roasted in an iron vessel and afterwards rolled with the hands, to express their juices. They are finally dried in sieves placed over a charcoal fire in drying tubes during which the leaves are frequently taken from the fire and turned until completely dried. It is in this last stage of the process that the leaves turn black. This change of color is mainly due to the process of manipulation previous to roasting and not to the action of heat.

PHYSIOLOGICAL EFFECTS OF TEAS.

At a very early period in the European history of tea the probable effects of its use on the health and morals of the population attracted attention and a great deal was written hostile to its effects. In 1678 Mr. Henry Savile wrote to his uncle Mr. Secretary Coventry in reproof of his friends who "call for tea instead of pipes after dinner—a base unworthy Indian practice,—which I must ever admire your most Christian family for not admitting. The truth is all nations are growing so wicked as to have some of these filthy customs." In 1722 a medical authority wrote:

"Among other novelties there is one which seems to be particularly the cause of the hypochondriac disorders and is generally known as thea or tea. It is a drug which of late has very much insinuated itself, as well into our diet as regales and entertainments, though its occupation is not less destructive to the animal economy than opium or some other drugs which we have at present learned to avoid."

Another medical authority wrote:

"The first rise of this pernicious custom is often owing to the weakness and debility of the system brought on by the daily habit of drinking tea; the trembling hand seeks a temporary relief in some cordial in order to refresh and excite again the enfeebled system, whereby such persons almost necessarily fall into a habit of intemperance."

Authorities are not yet agreed as to the exact physiological influence and value of tea. The fact that theine is the characteris-

tic constituent of coffee serves to show that the alkaloid satisfied some craving of the human system although what its effect is has not yet been determined. It is undisputable that tea drinking forms an agreeable means of imbibing the proportion of water necessary in human nutrition. Being taken hot, it communicated to the system a diffused warm glow. As used by Western communities, it is a medium of taking, in the form of sugar and cream, no inconsiderable amount of real nutriment. Its action is stimulating and invigorating, and, owing to the presence of tannin, more or less astringent. The excessive use, especially of green tea, affects the nervous system unfavorably. The exhilaration caused by the moderate use of tea is not followed by depression, as is the case with alcoholic stimulants.

TEA DRINKING HABITS.

The quantity of tea annually consumed in China has been estimated as high as two thousand millions of pounds annually, being at the rate of a little more than five pounds per head of the population. Considering the tea drinking habits of the people the estimate is by no means extravagant. In this light it may be safe to affirm that the amount of tea used yearly throughout the world reaches the gigantic total of twenty-five hundred millions of pounds. The revenue thus afforded the Chinese averages millions of dollars per annum. Hankow is the chief centre of the tea trade in China. The foreign settlement may be said to depend on the oscillations in the current prices of this article. The arrival of the first crop is the signal for a general commotion; crowds swarm in the warehouses and counting-houses, steamers are moored along the embankment, night and day streets and squares are alive with the busy throng. All this bustle lasts for three months during the very hottest and most relaxing season of the year.

The excitement grows to fever heat towards the end of May, when the vessels bound for foreign countries have completed their cargoes. The betting on the quickest homeward passage earns for the winner not merely an empty triumph, but double the ordinary freight. After the start silence reigns in the European quarter,

which is then deserted except by a few clerks and employes. The total amount of tea purchased in Hankow during the season of 1899 was 942,961 half chests, Russia taking 771,000 half chests, and other countries 171,961 half chests. To America and Canada were exported 4,462,478 pounds of black tea and 5,954,725 pounds of green tea. The total amount of tea exported to America and Canada from Hankow for the season 1899 was 10,417,203. Nearly all of this tea was of the cheaper grades. To Great Britain were exported 9,348,918 pounds of black tea, 932,148 pounds of green tea making a total of 10,281,062 pounds. The introduction of machinery for the preparation of tea into China has made little progress. The Chinese do not take kindly to it, declaring that there is enough money to be made out of tea in preparing it in the old way.

RUSSIA CONTROLS CHINESE TEA TRADE.

Next to the English the Russians are the greatest tea drinkers in the world. English tea comes chiefly from Ceylon and India, while the Samovars of Russia are filled exclusively with Chinese leaves. This, with the exception of a small amount from Fu Chow, comes entirely from Hankow, a treaty port six hundred miles up the Yang-tze-kiang river. Here the Russian tea industry is in the hands of four leading firms, three of which make brick tea and another smaller concern, whose efforts are spent in the leaf tea industry exclusively.

Chinese buyers, under the supervision of competent compradores, travel through the neighboring provinces and buy the choicest crops. These compradores, or solicitors, transact most of the business between the foreigners and the Chinese. They make exhorbitant commissions, but these are winked at as necessary evils. The head compradore of one of the large Russian houses has made over $1,000,000 during the past eight years by this means alone, but he has saved them several times this amount by judicious buying.

The best tea that reaches Hankow is bought by the Russians at any price. During the season large crowds of farmers and

laborers pour into Hankow, and the city presents a lively scene, while the leaves are packed or pressed into bricks and transferred to the large ocean steamships, which have come up the river expressly to carry their savory cargo back to Russia. The brick tea and the choice grades of leaves are shipped either by boat or land to Tien-Tsin and Tung Chow, there to be loaded on camels for their overland journey to Mongolia, Siberia and Russia. Some is also shipped directly north through Shansi to Kiakhta, since the finest tea is said to lose flavor during an ocean voyage.

CAMEL CARAVANS TRANSPORT THE TEA.

The camel caravans which transport the tea overland form a weird sight to a stranger. During the summer, owing to the excessive heat, they travel by night and rest during the day. Caravans of a thousand people and camels are no unusual sight. They travel in sets, four camels to a set, with a driver for each set. The last camel has a bell attached to him and this enables the next set following to keep in line. Native tea merchants coming to Hankow at this time to transact their business meet for social intercourse at the magnificent tea guild. Here everything is prepared for their enjoyment, and a private theatre has been filled with the best talent.

The tea is rolled and dried where it is grown, but most of that shipped to Russia is in the form of bricks which require heady and expensive machinery for their manufacture. The largest brick tea factory in the world is located at Hankow. Its owners live in Warsaw and are fabulously wealthy. They manufacture only when orders are on hand, but nevertheless they are kept running nearly the year around. Brick tea is made in two forms.

The finer quality is pressed into small flat cakes with ridges for breaking, and is about the same shape as our cakes of chocolate. This is neatly wrapped in tin foil and sold in Russia and to some extent in Germany. The cheaper grades of tea are made into bricks weighing from one and one-fourth pinculs (133–166 pounds). One cake is the average load for a man and two for a camel. In Mongolia and Russian Turkestan these bricks pass as a sort of

currency and form a staple article of food when mixed with other ingredients into a thick soup.

WAGES PAID.

The laborers receive about four cents in gold a day during the season and for this sum there is no trouble in getting plenty of help. These men club together as a rule and have their meals of rice and curries in common. It is generally remarked that when they arrive each has a pet dog, but that these are rarely with them when they return. The city of Hankow has a population of over 40,000 and together with Wu Chang and Nan Yung, across the river, over 2,000,000. The European population located in the British concessions, of course, forms but a small portion, but these live in well built houses and support a fine club, library, race course and golf links.

The tea trade of Hankow is now falling off somewhat owing to the competition of the machine-rolled tea of Ceylon. It is generally acknowledged, however, that the tea of this portion of China has a finer flavor than the latter, and it is certainly preferred by the Russians. In America very little Hankow tea is found, since most American tea is grown around Ningpo on the coast and in Formosa. The tea shop is a national institution in China. The interior of these shops are richly decorated. Here the Chinaman can sit and sip his tea to his heart's content. The poor classes are unable to patronize these shops.

Tea, more than arms, has been the instrument by which the Chinese have conquered the Tibetans, and "to invite the lamas, or priests, to a cup of tea," has become a proverbial expression, indicating the means employed by the Mandarins to bribe the Tibetan rulers. For this reason care is taken by the imperial government to prevent the introduction of the Assam tea, which is less esteemed than that of China. Still the natives of the state of Pomi have preserved their right to free trade with India and import the prohibited article in yearly increasing quantities. The annual importation from China is estimated by Baber at about 10,000,000 pounds, representing from about $1,458,000 to $1,701,000.

The exchanges with India are at present insignificant and the little received from that country comes mainly through Nepal and Kashmir. Thus there is a constant flow of Indian money in Tibet, which is gradually replacing the bricks of tea hitherto used as currency. Tea is also indispensable to the Mongolians. They never drink cold water to which they attribute a malignant influence. Besides tea they drink kumis, mare's milk, and too often the vile brandies supplied them by the Russians.

Of the cultivation of tea in Japan Mossman says:

"In Japan the cultivation of tea is more important than the silk industry and its cultivation and manufacture employ a greater number of people than does the manufacture of silk. Tea of the finer qualities require special care in the cultivation. The plantations are situated remote from the habitations of man, and as much as possible from all other crops, lest the delicacy of the tea should suffer from smoke, impurity, or emanations of any kind. Manure of a special kind is applied to the roots, consisting of dried fish, like anchovies, and a liquor expressed from the mustard seed. No trees surround the plantations, for they must enjoy the unobstructed beams of the morning sun, and the plants thrive best upon well-watered hillsides. The plant is pollarded to render it more branchy, and therefore more productive, and must be five years old before the leaves are gathered.

JAPANESE METHOD OF PREPARATION.

"The process of harvesting the leaves, or rather of storing the tea harvest, is one of extreme nicety. The leaves of the finer and the coarser teas are sorted as they are plucked, and no more of a kind are gathered in a day than can be dried before night. There are two modes of drying, called the dry and wet process. In the one the leaves are at once roasted in an iron pan, then thrown upon a mat and rolled by the hand. During the whole operation, which is repeated five or six times, or until the leaves are quite dry, a yellow juice exudes. This is called the dry preparation.

In the wet process the leaves are first placed in a vessel over the steam of boiling water, where they remain until they are with-

ered. They are then rolled by hand and dried in the iron roasting pan. When thus prepared, less of the yellow juice exuding, the leaves retain a lighter green color and more of fine flavor. When fresh dried, the tea is delicately susceptible of odors and requires to be carefully guarded from their influence. The finest qualities are packed in jars in order to retain their aroma."

The qualities of a sample of tea and its commercial value can only be accurately determined by infusion and trial by a skilled tea-taster. Certain general and external appearances which indicate the class of tea are obvious enough. While it is impossible to define the conditions which determine the commercial value of an ordinary black tea, Colonel Money lays down the following rules: the darker the liquor the stronger the tea and the nearer the approach of the infused leaf to a uniform brown, the purer the flavor. In infusion black tea of good quality should yield a clear bright brown liquor, emitting a subdued fragrance, in taste it should be mild and sweet. Green tea yields a light colored liquor of high fragrance, but thin, sharp, and somewhat rasping in taste as compared with black tea.

INTRODUCTION INTO EUROPE.

No mention of tea is made by Marco Polo and no knowledge of the substance appears to have reached Europe until after the establishment of intercourse between Portugal and China in 1518. The Portugese, however, did little towards the introduction of the herb into Europe. Early in the seventeenth century the Dutch learned from the Chinese the habit of tea drinking and brought it to Europe. It was not until the middle of the century, however, that the English began to use tea. They received their supplies from Java until in 1686 when they were driven out of the island by the Dutch. During the year 1658 the following advertisement appeared in a London paper.

"That excellent and by all Physitians approved China Drink called by the Chineans Thea, by other nations Tay, alias Tee, is sold at the Sultaness Head, a cophee-house in Sweetings Rents, by the Royal Exchange, London."

That tea was a novelty in England in 1660 is proved by Pepys's often-quoted statement that on September 25th of that year, "I did send for a cup of tea, a China drink, of which I had never drunk before." In 1664 the East India Company presented the King with two pounds and two ounces of "thea," and two years afterwards with another parcel containing twenty-two and three-fourths pounds. Both parcels appear to have been purchased on the Continent. Not until 1677 is the Company recorded to have taken any steps towards the importation of tea. The order then given to their agents was for "teas of the best kind to the amount of one hundred dollars." But their instructions were exceeded, for the quantity imported in 1678 was four thousand seven hundred and thirteen pounds, a quantity which glutted the market for several years. The annals of the Company record that, in February, 1684, the directors wrote as follows to Madras:

THE FIRST TEA SOLD.

"In regard thea is grown to be a commodity here, and we have occasion to make presents therein to our great friends at court, we would have you to send us yearly five or six canisters of the very best and freshest thea."

For several years the quantities imported were very small, and consisted of the finer sorts. The first direct purchase in China was made at Amoy, the teas previously obtained by the Company's agents having been purchased at Madras and Surat, where it was brought by Chinese junks after the expulsion of the British from Java by the Dutch. During the closing years of the century the amount brought over was on the average about 20,000 pounds a year. The amount imported increased each year until now it is about five pounds per head per annum. The habit of tea drinking does not grow in America as it is found to do in the British Isles, but remains practically the same each year.

CHAPTER XXI.

Cheapest Manual Labor Known.

More Laborers than any Other Nation in the World—Scale of Wages Paid—Food Required for Sustenance—Quick to Imitate Foreigners—Value as Competitors—Virtual Slavery of Labor—Legislation Against Chinese Labor—Fear of Starvation—Intelligence of the Working Masses.

THE ablest treatment of the labor question in China, from the point of view of a Chinaman, has been given by Li-Teschung, former superintendent of the Secret Cabinet in Pekin. Writing upon this subject, and for American readers, he said:

"The labor question—or, perhaps, more precisely expressed, the socialistic question—is at the bottom of China's troubles. An impartial investigation into the causes of the present unlawful uprisings will show that.

"Three years ago the Tien-Tsin-Pekin railway line was opened; for the last twelvemonth or longer it has been in active operation, while smaller auxiliary or branch roads have sprung into existence at intervals of from thirty or forty days all along. And as the railway net spreads, and as new connections by rail are constantly made, the labor market becomes daily more demoralized—that is, opportunities for work grow less and less.

"Traffic between the coast and the metropolis, and especially between the commercial centers, Tien-Tsin and Pekin, is enormous; hundreds of thousands of people lived by it from time immemorial. They found their daily bread on the land and waterways as carters, carriers, forwarders and helpers generally. The horse owner, drayman, or expressman, the caravan leader, driver, camel, donkey and mule attendant; the ship owner, boatman, sailor—all made a modest but assured living along the road, as their fathers had done before them. They had the stock, the custom, the experience. They were good for this business and for no other.

"Then there were the inn and boarding-house keepers supported by the passing crowd and dependent upon it; the wagon-

makers, sailmakers, saddlers and feed merchants. The 'bus carry-all, and livery stable people likewise transported passengers. The number of officials alone who go to Pekin half a dozen times or oftener per year reaches into the thousands, and the masses of candidates for government positions going to the capital for their examination are ten times greater.

MEANS OF LIVELIHOOD.

"And as the signal for the first train from Taku to Tien-Tsin-Pekin was given all these industrials, merchants, owners of draft animals and of other means of transportation; all these drivers, eating-house keepers, these workmen and helpers, lost their means of livelihood—lost it without hope of retrieving their fortune in stock or other work.

"The branch road robbed another class of poorly-paid but contented people of their only chance of keeping body and soul together. The branch roads wiped out the coal-carrier, the poor devil who on his own or his donkey's back transported black diamonds to the consumer, often covering hundreds of miles, plodding patiently for a trifle. European and American journals have often made fun of this antidiluvian way of carrying coal, as they call it, but it suited the people who lived by it well enough.

"The unemployed—at least the chronic unemployed—were unknown in China before the arrival of the steam engine and freight car, but for the last twelve or fifteen months the territory between the Gulf of Pechili, Changting-Pu, and Pekin has been overrun with them.

"And the disfranchised men have not been in good humor—hungry people generally are not. Still, they might have continued to suffer patiently—for at bottom the Chinaman loves peace and is capable of much endurance—if it had not been for the militant class of must-be-idlers. For the railway hurt the professional private police, also known as Boxers, no less than the industrial and laboring classes already mentioned.

"In this country the Boxers would probably pass under the name of athletes—that's what they really are—strong men drilled

in the use of arms, who sell their prowess to those in quest of protection. In anti-railway days if a man of any consequence went traveling he hired a couple of Boxers to save him from molestation by beggars and sneak thieves, and to protect him against footpads and robbers. No caravan started 'cross country save under the conduct of Boxers; a transport of ready money or valuables without the attendance of Boxers was never dreamt of. Women and children moved from town to country under the strong arm of Boxers; even the government and Mandarins employed them continuously in one capacity or another.

A FULL-FLEDGED SOCIAL QUESTION.

"But with the advent of the railway system the occupation of private policemen or bodyguards became obsolete. Those who use the steam cars need no special protectors, and money transports are quicker and safer by rail than in the midst of an army of Boxers bristling with crossbows, spears or even rifles.

"While the poor, half-starved and meek Chinese laborer might never have summoned up courage enough to seek redress for the grevious wrong heaped upon him by the hated innovation, it was but natural for the athletic Boxer, drilled to earn his living by fisticuffs, to raise the hand of revolt. Born to live by his prowess, he used violence to win back, if possible, the bread of which he is deprived. His argument is against law and order; society would be doomed if it were permitted to prevail; yet from the Boxers' standpoint its psycological and physiological soundness cannot be denied.

"Thus the original dispute between wage earners and monopoly broadened into a full-fledged social question with a political lining. The victims of the railway system organized as Knights of Labor, only their self-appointed leaders, the Boxers, are far more dangerous demogogues than the men holding similar positions among workmen in the great cities of Europe and America. Their ignorance, their profession, makes that self-evident. Prize fighters, sluggers, and the like cannot be trusted to keep the baser instincts of a mob in subjection.

FIRST REPORT OF THE ARRIVAL OF THE BOXERS IN PEKIN

CHRISTIAN CONVERTS, AMIDST A THUNDERSTORM, FLEEING FOR PROTECTION TO THE BRITISH LECATION

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WU TING FANG

CHINESE MINISTER TO WASHINGTON

"These men unfurled the flag of social war upon which was written in large letters:

"'Down with the Railways that are Responsible for our Starvation!'

"From that to 'Down with the Foreigners, Who Foisted the Railroads upon us,' was but a step.

"To sum up: Fear of starvation roused the anger of the Chinese population against a useful innovation; the bread question grew into a political grievance and culminated in the hatred of foreigners and in open revolt against the government, for the Manchu dynasty is as foreign to the country in Chinese eyes as if it were Prussian or Anglo-Saxon.

"These are facts; they show conclusively that the greatest troubles were caused by unhappy social conditions over which the government had no control and which absolutely lacked political motive. That the original bread riot or economic movement developed into a political movement—that is no reason why its origin should be obscured and its motive doubted.

"The real why and wherefore of the uprising is moreover made plain by the fact that the rioters are not content with attacking foreigners. Their lust for vengeance strikes their own countrymen as well. And here another aspect of the labor situation comes into view: The foreigners, when hiring Chinese labor, prefer to employ converts."

RATES OF WAGES PAID.

The Chinese laborers are paid less, work harder and are more numerous than the laborers of any other country in the world. Every town has its hundreds of laborers and every city its thousands and hundreds of thousands. In the great tea ports laborers are paid about four cents in gold a day, and for this sum any number of laborers can be obtained. Coolies employed in transporting merchandise in the towns removed from waterways, are paid at the rate of from five to ten cents per day. This transportation by the coolies is carried on almost wholly on foot, their wages being so low that the horse cannot compete. Laborers engaged in other

pursuits are paid all the way from four to twelve cents per day and on these wages support large families. Rounsevelle Wildman says: "The animal and vegetable kingdoms are as open books to the most ignorant villagers. Every weed has its use, and no part of the animal goes to waste. Two cents a day is a fair estimate per head of what it costs to feed 390,000,000 of China's 400,000,000. Rice, beans, garden vegetables, supplemented with any kind of fish make up their daily diet, and as simple as this is often ten mouths have to be fed from a little plot of ground the size of a New England farmyard."

THE ECONOMICS OF THE CHINESE.

He continues: "In discussing the economics of the Chinese there is no place where you can stop. After eleven years of experience I am amazed every day at some new example. Nothing is lost. Every animal is eaten regardless of the cause of its demise. The sardine and fruit cans that we extravagantly throw away are born again as tin cups and cooking utensils. The weed that cannot be eaten is used as fuel to cook the weed that may be edible. In the autumn the leaves of trees are gathered by children who are too young to labor and pounded into bricks and dried for their winter fuel."

With the same care with which they rake the land they scour the waters and the beaches for food and explore every inch of the beach the moment the tide goes out, no matter what the hour, for anything that can be eaten. Mr. Wildman adds:

"I have watched them on a cold, bitter morning thus gleaning, the women carrying their mouth-old babies on their backs by the side of their bags of sea plunder. The chilling water was up to the children's bare feet, and a wind was blowing in shore that made me turn back on my bicycle and ride a mile to get warm. The grinding industry and dwarfing economy of it all was horribly revolting. If any one benefited by these hardships, in this generation or the next, there would be some hope for the betterment of the race, but the Chinese coolie lives and dies by rule, as his ancestors have been doing for six thousand years.

"There are no idle people in China. You see coolies and shopkeepers sleeping in the streets, to be sure, but that is a part of their legitimate rest; it is not laziness, but a habit that explains their wonderful powers of endurance. After a coolie has labored perhaps twelve hours to get his burden through congested streets to its destination, he calmly sits down in the midst of the bargaining about it, which is no business of his, and goes to sleep."

CHINA TO LEAD IN INDUSTRY.

Harrie Webster writes: "In mechanical skill and ability the Chinaman stands exceptionally high. In the foreign shops and factories of the East the native artisan compares favorably with the workman of any other nation. I refer entirely to western tools, methods and machinery. In a broader sense, in the erection of bridges, construction of temples, roads, canals, in the wide sense of the engineer, the Chinaman compares well with his fellows in more civilized lands. Many of his bridges are marvelous not only for their beauty and accuracy of construction, but in the difficulties overcome and the solidity of their foundations. Here the Chinaman's characteristic of thoroughness expresses itself. 'The Chinaman builds for all time; the rest of the world builds for to-day.'"

Professor W. J. McGee, of the Bureau of Ethnology at Washington, D. C., in speaking of China and her future position in the industrial world, says:

"Fifty years from now China will be a great manufacturing country. Her present territory will be gridironed with railroads; her deposits of coal, which are said to be vast, will be contributing millions of tons per annum to the fuel supply of the world, and the products of her iron mines will govern market prices in such commodities. She will build machine shops and ships, and in certain lines of industrial activity, where hand work is indispensible, she will be pre-eminent. It seems to me not at all unlikely that China may be the shoemaker and clothier of the world half a century hence.

"There is not anything the Chinese cannot do if they are told how to do it. Left to themselves they would have no industrial

future. The Chinese brain is not up to an appreciation of industrial progress; it does not know how to take hold of industrial problems. To-day the Empire is an immense aggregation of stored energy waiting to be utilized. During the past ages it has been developing a vast population which is capable of doing one-fourth the manual labor of the world. Add to this population one-tenth of one per cent. of intelligent foreigners and the Chinese will soon find themselves in the front rank of progressive nations. They have the physical ability and sufficient intelligence to do what they are told, besides which they are remarkably capable of industrial organization. They can imitate any process and reproduce any product. All they need is proper instruction, the requisite control and a little time."

The Chinese industries are many centuries older than those of the West, and some of the more important discoveries made in Europe towards the close of the Middle Ages have long been known to the Chinese. Marco Polo and the early European explorers speak of their woven goods, chased metals, and other products. But the first trustworthy accounts of the native manufactures was not received in Europe until the close of the seventeenth century. The missionaries have revealed several manufacturing processes and during the nineteenth century numerous technical treatises have been translated. "The ready wit and manual skill of the Chinese artisans," says Elisee Reclus, "are not merely perogatives of the race, but are also due to the fact that our minute division of labor has not yet been introduced amongst them. Every artistic object is the work of one artist, who designs, models and paints it. In many provinces the peasantry themselves are craftsmen, spinning and weaving their cottons and linens. They excel especially in wickerwork and so closely plaited are their baskets, that they serve, like wooden and metal vessels, to hold all kinds of liquids."

FAMOUS AS EMBROIDERERS.

Chinese embroiderers, or hoa-hwei, are renowned for the skill and perfection of their work. It has been said that "on fabrics of marvelous texture and dyed with inimitable shades the Chinese

embroider with flat silk figures of the natural size, complicated scenes, ornaments, birds and flowers, with unequaled truthfulness, elegance and freshness. In the midst of this rich needle picture rise golden dragons, worked either in couchure or low relief, often ornamented with spangles and lama."

The Chinese have imitated European wares, and the implements, clocks and watches, and other objects made in Canton, and exported to all parts of the Empire, are mostly copied from specimens introduced from the West. Of the old local industries, some have remained unmodified for four thousand years, and these may disappear or be replaced, but cannot now be changed. In some cases the very processes have been lost, and the best hands now fail to produce inlaid bronzes, enamels, or porcelain vases at all comparable with the old specimens preserved in the museums.

SKILL OF THE NATIVES.

In the art of dyeing, especially from vegetable saps, the Chinese are still our masters, and they possess several colors elsewhere unknown. China, like Japan, still maintains its pre-eminence in the production of lacquer-ware as well as of ink, while marvelous skill is betrayed in the carving of wood, ivory and hard stones. The natives display great skill in the preparation of copper, lead, tin, zinc, arsenic and silver and gold alloys. From the technical point of view many of the Chinese bronzes are very remarkable. Enormous figures cast in several pieces are put together by ingenious processes which insure their solidity, while smaller articles are modeled with a perfection that has never been surpassed, except perhaps in Japan.

The superstitious belief of the Chinese people often interferes with their mining operations. In the year of 1882 it was reported that the government closed the coal mines in the province of Pechili on the ground that the works were displeasing to the great earth dragon. In a memorial presented to the Emperor by the public censor it was complained that the smoke of the foreign machinery, which was being used in these mines, disturbed the repose of the earth dragon, who in his turn disturbed the spirit of the Empress

who had died some months previous, and had been buried about a hundred miles off. The angry spirit of the departed Empress took vengeance by afflicting the members of the imperial household with measels. This affliction was directly traceable to the coal mines.

At the present time the Chinese laborer is opposed to the use of machinery. Travelers state that intimate contact with the civilization of China reveals the fact that all their methods are the result of long experience—a survival of the fittest in nearly every branch of human needs and conveniences—the experimental stage is no more. Thus a different way of doing a piece of work does not enter the mind of the Chinese laborer for the reason that all other methods have been tried and the present one is the one which has proved to be the best.

Then, too, every man in China is a worker and all branches of industry are full. There is always work to do and practical content reigns among the workmen. The introduction of machinery would upset all these conditions, throw thousands of men out of employment, and produce widespread distress. The Chinese laborer is industrious, frugal and probably happy. From his point of view he has no reason for discontent.

POWER OF TRADE UNIONS.

Like other social classes the laboring classes have organized extensive unions. These unions often arrange strikes to keep up the price of labor and have formed co-operative societies. Their power is so great that they nearly always get the better of the capitalists, and in many places employers decline to oppose their demands at all. They might easily get possession of the whole industrial plant of the country, but for the fact that the trades unions form so many independent and rival societies.

These associations subject apprentices to two or three years of downright slavery, they constitute a sort of aristocracy of labor, weighing heavily on all outsiders, the most fortunate of whom in ordinary times are the professional mendicants. Like the traders and artisans these mendicants have their recognized unions, with

statutes, feasts and assemblies. These societies and unions all have one tendency and that is to squeeze the non-members.

The outsider knows but little of the details of these organizations, but the foreigner's experience will soon tell him of the uselessness of contesting the action of any workman's union whose members refuse to work for him. Without excitement, or any evidence of dissatisfaction, the coolies working for the foreigner will strike, and no trouble will ensue because of attempts of others to fill the vacant places, as there are no applicants, and the work under way will remain unfinished until by mutual agreement the point in dispute has been settled. Strikes in China are seldom disorderly, and the boycott feature is never in evidence.

The coolie is as desirous of obtaining an education as the higher classes. "During a recent cruise in Chinese waters," says Harrie Webster, "I became much interested in noting the manner in which the lowest classes acquired their ability to read and write, and the result of several years of observation is that their education comes largely through the steady and persistent use of the stray minutes of life. As soon as a piece of work is done, while waiting for a fresh job, or even standing in line, waiting his turn to deposit his package, bale or cask, the coolie plays with a stick or bit of bamboo, writing a character over and over, or studies a few characters written on a bit of paper brought from a pocket.

"Thus the minutes of waiting are employed in the acquisition of one more tiny bit of knowledge."

In this way the working masses acquire their education. They have good memories, and once a thing is learned it is never forgotten. The children of the laboring classes have little time for learning, being put to work as soon as they are old enough. Their life is one of ceaseless toil relieved only by death.

CHINESE EMIGRATION.

The distinctive feature of Chinese migration lies in the fact that it consists almost exclusively of male adults. Few women are seen in America or Australia beyond those that have been specially contracted for. None of them have crossed the seas voluntarily,

and their number is of no account in the general movement. Being neither free nor entitled to hold property, the Chinese women cannot leave the paternal home without express permission and even in the interior this permission is seldom granted. Male emigration has acquired considerable proportions and is now regulated by treaty arrangement between the imperial government and foreign powers. The immigrants form an important element of the population in many places, where their frugal and industrious habits, versatility, and spirit of solidarty, enable them to found flourishing communities where others fail.

THE CHINESE IMMIGRANTS.

In the countries where they do not compete with the dominant race, the Chinese immigrants soon become indispensable. They have created prosperity in Singapore and but for them industrial and commercial activity would soon be arrested. But elsewhere they often come into collision with competitors in the labor market. In West Australia the small colonies welcome the Chinese settlers to tend the herds and develop a few local industries; in the more prosperous states of Queensland, New South Wales and Victoria, in East Australia, the presence of this frugal, thrifty and laborious element is resented—they have too decided an advantage in the competition with the European laboring class.

They gradually monopolize certain industries, such as mining, washing and domestic service. Their thrift is such that they grow rich where others fail. In spite of the treaties, the poll taxes, vexatious measures of all sorts, and in many cases violence and massacres, have greatly reduced their numbers, and diverted the stream of migration altogether from parts of Australia and California. The authorities in the Philippines and Dutch East Indies restrict them to certain districts, exclude them from various professions and burden them with special taxes and subject them to all kinds of obnoxious police regulations.

"The Chinese coolie in the Philippines, poor, wretched and despised, has one good quality. He will work, and that is something you cannot say of the native. On the hottest days, while

PEKIN'S GREAT WALL, AN EARTHEN RAMPART, 50 FEET HIGH, AND FACED WITH BRICKS

DRAWING ROOM OF THE UNITED STATES LEGATION, PEKIN, CHINA, WHERE MINISTER CONGER AND FAMILY RESIDED

THE HARBOR OF HONG KONG, WHICH ADMIRAL DEWEY USED AS HIS BASE OF SUPPLIES DURING THE SPANISH-AMERICAN WAR

A CHINESE MARRIAGE PROCESSION, WITH THE BRIDE IN THE SEDAN CHAIR

the Filipino sits on his heels in the shadow of a wall of a drooping banana tree, drowsily smoking a cigarette or soundly sleeping the hours away, the coolie works on. Bare headed, bare, in fact, altogether, saving for very short and scant blue cotton breeches which he is compelled to wear—he saws lumber, drives the buffalo carts and works from daylight until dark at all kinds of the hardest labor. He is used as a pack animal and carries weights, by means of the bamboo pole over his shoulder, that seem impossible.

"I have seen pianos, huge packing boxes, trunks, furniture of all kinds, heavy lumber and stoves, fastened to the center of a bamboo pole and carried by two coolies. And the poles, resting on the shoulders seemed to be cutting through flesh and bone and making great dingy red marks. The coolies live about as well as the lower class of natives. A dozen sleep in one room, or twenty if the room is large enough. They are not clean. Once in awhile you see them wetting their feet because the sun and hot stones have blistered them. Their heads are bare, no matter how intense the sun's rays are. They live on pork, rice and stale fish, and are more or less diseased in body on account of their food and their ways of living."

UNITED STATES' TREATIES WITH CHINA.

In 1863 a treaty was made between the United States and China in which the former invited the Chinaman to this country. The treaty began as follows:

"The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance; and also the mutual advantage of the free migration and emigration of their citizens and subjects, respectively, from the one country to the other for the purposes of curiosity, of trade, or as permanent residents."

As a result of this treaty the Chinese poured into this country and in 1867 the Chinese population of the Pacific slope was formidable and portentous. The American laboring man objected. In the mines the Chinaman was rapidly taking his place. They were peaceful, could live on ten cents a day, did not drink, were not

members of labor unions, never asked questions, and, while called barbarians by their employers, were regarded as highly superior in every respect to the American coal miner. The objections became so great that the government was obliged to send a special embassy to Pekin to request a modification of the treaty. The first article of the modified treaty reads:

"Whenever, in the opinion of the United States, the coming of Chinese laborers to the United States or their residence therein, affects or threatens to affect the interests of that country, or to endanger the good order of that country, or of any locality within the territory thereof, the government of China agrees that the government of the United States may regulate, limit, or suspend such coming or residence, but may not absolutely prohibit it."

EXCLUSION OF CHINESE LABOR.

The result of this treaty was a decrease in Chinese immigration. Up to this time China and the United States had been on terms of cordiality, but the new treaty did not satisfy the anti-Chinese party on the Pacific coast, and a series of outrages was begun. In 1882 Congress took action on the modified treaty, and passed an act, the first section of which is as follows:

"That from and after the expiration of ninety days after the passage of this Act, the coming of Chinese laborers to the United States be, and the same is, hereby suspended for ten years; and during such suspension it shall not be lawful for any Chinese laborers to come, or having so come after the expiration of ninety days, to remain within the United States."

The records show that three years after the Chinese Restriction Act was put in force 40,222 Chinese had returned to China, and but 18,704 had entered the United States. In regard to this act Wu Ting Fang, the Chinese minister at Washington says:—

"Since the law and the treaty forbid the coming of Chinese laborers I must do all I can to restrict their immigration. I should, however, like to call attention to the fact that the Chinese Exclusion Act, as enforced, scarcely accomplishes the purpose for which it was passed. It aimed to provide for the exclusion of Chi-

nese laborers only, while freely admitting all others. As a matter of fact, the respectable merchant, who would be an irreproachable addition to the population of any country has frequently been turned back, whereas, the Chinese high-binders, the riff-raff and scum of the nation, fugitives from justice and adventurers of all types have too often effected an entrance without much difficulty.

A SERIOUS MATTER.

"This is because the American officials at the entrance ports are ignorant of Chinese character and dialects and cannot always discriminate between the worthy and unworthy. Great misunderstandings exist in the United States in regard to Chinese questions. There is a current fear that if all restrictions on Chinese immigration were removed, the United States would be flooded with my countrymen. Inasmuch as China contains some 400,000,000 inhabitants a wholesale emigration would certainly be a serious matter for the people of the country to which they removed. But there is no danger of such a calamity befalling the United States. Those who view it with alarm only show how profoundly ignorant they are of Chinese character. One of the most striking features of the conservatism of the Chinese is their absolute horror of travel, especially by sea.

"How, then, is the presence of so many Chinese in America explained? By the fact that some forty years ago, when the Pacific Railway was building, there was great scarcity of laborers. Agents went to China and induced a considerable number of Chinese to come to this country and assist in the construction of the railroad. After their work was done most of them returned home, taking their earnings with them. They told their relatives of the exceptional opportunities for making money in this country and they in turn decided to seek their fortunes here. Were it not for this circumstance there would be no more Chinese in this country than there are in Europe, where wages are also much higher than in China."

CHAPTER XXII.

The Deadly Opium.

First Use of the Drug by the Chinese—English Interest in the Drug—The Opium War of 1840—Opposition of the Chinese—Effect of the Drug on the Nerves—Annual Amount Used—World-growth of the Habit—Description of an Opium Den—Influence on America.

THE use of opium was known to the Chinese from the time of their first contact with India. For centuries the nation regarded it as a simple medicine for certain ailments, and to be used only as such. Not until the close of the eighteenth century did its use begin to be common as a dissipation. Then the counsellors of the Emperor called his attention to the growing practice of smoking the drug, and in 1800 an edict was issued forbidding the people to exchange their money for the injurious article.

Unfortunately for China this edict came too late. The habit of opium smoking had already fixed itself upon a considerable number of the population and the poison continued to spread with great rapidity, despite the efforts of the highest officials to check its use. At the time that the first edict was issued the East India Company, chartered in England, financially supported by Englishmen and endorsed by the English crown, had acquired a large trade in the drug, and was selling the same extensively in China.

Official investigation revealed that the agents of the East India Company were frequently Mandarins in the employ of the very government that was striving to suppress the traffic. So long as the imperial decrees against it stood, there were contraband sales of the drug. These were so heavy "that the exports of tea and silk remained greatly inferior to the importation of opium; the country began to be drained of its specie which was swallowed up in the insatiable abysses of the land beyond the seas."

Opium is the inspissated juice of the poppy, known as the *papaver somniferum*, cultivated from early antiquity for the sake of this product. The opium exudes as a milky juice from shallow incisions made in the partly ripened capsules or heads still on the plant. It soon thickens, is collected by scraping, and kneaded into

a homogeneous mass, forming then a reddish-brown substance of bitter taste and peculiar odor. The Greeks knew of opium and made some use of it, but as an aid to dissipation it was not generally used throughout the world before the seventeenth century.

As a medicine it is considered to be one of the most important and its applications most numerous, the chief of them being for the relief of pain and the producing of sleep. When taken habitually the results from its use are disastrous and almost impossible of cure. Among physicians it is classed as a stimulant narcotic, acting almost exclusively on the central nervous system when taken internally.

OPIUM AS A POISON.

When taken in large quantities it is a powerful narcotic poison, producing a coma, characterized by a great contraction of the pupils, insensibility and death. The chief active principle of opium is morphia, but it also contains at least sixteen other alkaloids, some of which have similar properties. Although the opium poppy, or the poppy of sleep, can be grown in Europe, the United States and other countries, its commercial production is limited to countries where labor is cheap and the drug in common use, principally in Turkey, Persia, Egypt, India and China. The western market is supplied largely from Asia Minor. The opium export trade of India goes principally to China, and has ever since English guns compelled the Chinese government to acknowledge the supremacy of English merchants in this traffic.

Still, the Chinese government did not easily yield to the dominating power of the traffic. At least one war was precipitated before the imperial government was compelled to yield to the opium king. This was what is now called the opium war of 1840. During the twenty years preceding this outbreak, Chinese officials had been negotiating in various ways with English officials stationed in China to secure suppression of the opium traffic. The negotiations always ended in nothing. Threats, cajolery, intimidation, did not check the traffic. The profits to be made by the opium merchants were so great that all their cupidity was aroused, and they set the government at defiance.

DESCRIPTION OF AN OPIUM DEN,

Just before entering upon a description of the detailed causes that led up to the opium war, it will prove interesting to American readers to have from the pen of C. V. A. Peel the following word-painting of the interior of a Chinese opium smoking house. Mr. Peel writes:

"A Chinese opium den was a surprise to me and very different from what I had expected. On entering one night a house brilliantly illuminated outside with red and gold paint and dozens of Chinese lanterns, I was at once met by a most courteous gentleman speaking a little 'pidgin' English, who led me up into a large well-lighted room, the walls of which were beautifully decorated with red silk, embroidered with gold. The room was crowded with Chinamen, eating, sipping tea, listening to a large orchestra and flirting with a number of girls with horribly white painted cheeks, red lips, no eyebrows, and deformed feet. I was made to partake of some very weak tea, cakes, pomeloe, and other fruits. I was, in fact, most hospitably entertained. I ventured to remark to my host that it was a very beautiful room, to which he replied:

"'House this side belongey numpa one.'

"I told him that I understood that foreigners were not allowed in these houses. My friend answered:

"'We no mind you, but we no likee top-side piecee heaven pidginmen,' (meaning missionaries).

"I drew his attention to a man who stared vacantly at us from a corner. My friend remarked:

"'Yes, never mindee him, just now hab got water top-side,' pointing to his head and giving me to understand that the man was mad.

"A little bottle of scent standing on a table he called 'smellum-water.' My host next prepared or 'cooked' an opium pipe for me. The pipe consists of a bamboo about a foot long, with a hole three-quarters of the way down, into which is pushed a porcelain bowl, which is very porous, and in the center of which there is a small hole not much bigger than a large pin-hole. The opium, which is

viscous like treacle, is kept in a small tin box, into which is dipped a skewer-like instrument. What opium this implement brings up is held in a small spirit lamp resting on a table between two smoking divans on which smokers recline at full length whilst enjoying this fascinating drug.

"When the opium on the skewer begins to bubble it is smeared on to the surface of the pipe bowl, and some is inserted into the pin-hole, the skewer being twisted round in order that the hole may not be entirely clogged up. The pipe is then 'cooked' and ready to be smoked; it is held bowl downwards over the flame of the spirit lamp all the time the opium is being inhaled. It takes at least ten pipes to make one feel drowsy.

"Whilst smoking the girls tuned up their curious fiddles, the front of the bodies of which were covered with snake skin, and began to sing in their shrill squeaky voices. Of course, they could not dance as their distorted feet measured two and a half inches in length and one and one-fourth inches in breadth, so that when they walked they looked as if they were on stilts and often had to be supported on either side by two other women. I discovered that a Chinaman is never seen in the company of his wife, and to ask how a man's wife is is considered a very indecent and improper question. Such is the low estimation in which woman is held in China. On suddenly looking at the clock I found that it was getting late, and took my leave quite enchanted with what I had seen."

THE WAR OF 1840.

In 1837 Captain Elliott, of the British navy, attempted to open communications with China. The point at issue, which aroused the antagonism of the Chinese, was the proposed legalizing of the opium trade. Hitherto that trade being illicit, had been carried on covertly, but a sufficient amount of the drug had been introduced to arouse the fears of the Chinese government as to the results. In the fall of 1837 Captain Elliott was notified by the viceroy of Canton that the opium vessels must be driven away and not permitted to return. Had the British government obeyed the mandate

all would have been well, but England did not exert herself to protect the Chinese from the continuance of the pernicious trade.

The same went on for two years with little restriction. In 1839, the Imperial government, now thoroughly angered, sent to Canton a commissioner named Lin, who issued strenuous orders for the complete suppression of the opium business. He compelled the local authorities and merchants to surrender to him all the opium in the port. More than twenty thousand chests, valued at ten millions of dollars, were given up, thrown into a trench, and covered with a compost of lime and sea water. But, notwithstanding this wholesale destruction, the illicit traffic was continued.

WAR IS DECLARED.

The Chinese government became so irritated that the British residents of Canton were constrained to withdraw from the city. Even the Portuguese colony at Macao was no longer a safe place for an Englishman. On the 6th of December, 1839, an edict was promulgated forbidding all trade of any kind with British ships and merchants. This led to a declaration of war, and in June, 1840, a British squadron appeared off Macao.

The first actual hostility was at the mouth of the Yang-tze-kiang, where the island of Chusan was taken on the fourth of July. In August negotiations were opened between British and Chinese ambassadors, and the terms of a treaty were agreed upon; but the Emperor refused to ratify the compact, and in the beginning of 1841 hostilities were resumed. Canton was brought under the guns of the British fleet, bombarded, and was obliged to ransom herself by the payment of six million dollars. An avenue of trade was thus opened into the heart of the Empire, and even during the continuance of the war British opium ships continued to eject their contents on the wharves of Canton.

On the 27th of August, 1841, Amoy was captured by the English fleet, and on the 18th of the following October the city of Ningpo was taken. During the winter nothing of importance occurred. In May of 1842 Chapoo fell into the hands of the British, and in the next month Woosung and Shanghai were both

captured. The British forces then moved against Chinkiang and Nanking, the latter being the ancient capital of the country.

TERMS OF THE TREATY.

By this time the Imperial government was ready to sue for peace, even at the expense of the ruin of the national character by the incoming tides of opium. In the summer of 1842 a treaty was concluded. It was agreed that there should be a lasting peace between the two powers; that China should pay a war indemnity of twenty-one million dollars; that the ports of Canton, Amoy, Foochow, Ningpo and Shanghai should be opened to foreign commerce; that Hong Kong should be ceded to Great Britain; that all British prisoners should be released; that the Chinese who had taken service under the British flag should not be punished; that future intercourse between China and Great Britain should be on terms of equality; that Chusan and Amoy should be occupied until the indemnity was paid. John Ridpath concludes:

"Thus, by the right of the strongest and the law of the cannon was China compelled to expose her teeming millions to the ravages of the life-destroying drug of Turkey presented by the hands of Christian England. It was a work preparatory to the successful planting of Christian missions!"

Every one knows something about opium, but few people know exactly what it is. The Europeans when they are shown this brown and vicious paste, can scarcely believe that it is the magician from whom the Chinese demand dreams. It may be said though, that opium only provokes dreams under the fantastic pen of romancers; it calms the nerves and creates a pleasant torpor, that is all. Opium looks like a paste. To smoke a paste seems impossible, but the smoker manipulates it in such a way with the complicated instruments of the fumerie that it shrivels and melts while producing more smoke than an equal weight of tobacco or hasheesh.

This celebrated poison, the juice of the poppy, is sold for almost its weight in gold. It quickly enriches those who cultivate it, for it sells very soon in the markets, where the demand for it is always greater than the supply. If the poppy is not more cultivated it is

because there is needed for it a ground, a climate and an especial situation, which the countries suitable for its prosperity have difficulty in finding. Without that there is not a Chinese, a Hindu or a Persian who would not cultivate the remunerative poppy.

The production of opium is principally carried on in the southwestern provinces of Sechuen, Yunnan and Kweichew. It is grown to a less extent in Shen-si, Shan-si and Shantung in the north as well as in eastern Mongolia and northeastern Manchuria. But in these provinces the richest soil and utmost care is necessary to ensure the success of the crop. Formerly the province of Shen-si produced thirty per cent. of the native product, but since the famine, caused by the the neglect of cereals for opium, the extension of the cultivation has been rigidly prohibited in Shen-si, Hunan and Pechili.

In Kwangtung the soil and climate have been found unsuitable. The cultivation of the poppy is extending rapidly in spite of the prohibitory edicts issued from time to time; four-fifths of the opium at present used in China is home grown. The plant likes the earth where it grows deeply to be mellow enough for its roots to ramify at their ease. This quality is not rare, and at need it could be given it artificially, but it has its reverse; light earth offers but little consistency, and as soon as the wind and hard rains come the poppy is uprooted.

CARE OF THE POPPY.

The earth, then, must be firm as well as light, and the two qualities are not easy to find. Then the poppy needs plenty of moisture and does not like dryness; the field where it is sown should abound in clay. Then, too, it is difficult to completely shelter it from the wind. The rare ground being discovered, it will not be enough to sow the seeds of Benares or of Batna in order to reap a plenteous harvest. The cultivator must carefully fertilize it and constantly wet it by intelligent irrigation. On the other hand he must pull up all the other plants about the field as their proximity is very unfavorable to the health of the poppy.

The seed of the poppy is very small. To avoid putting too

much in one place it is mixed with sand and enclosed in a bottle which becomes a semoir in the following way: the bottle is closed with a cork which is pierced with a tube or quill passed through; then the bottle is shaken and the mixture of sand and seed will pour out regularly on the ground. Great care must be taken not to sow the seeds too deeply as they need but a superficial covering

WHEN THE POPPY HAS FLOWERED.

The best way to sow it is in simple parallel lines, leaving space enough for the digging of the little canals necessary for irrigation and for the continual hoeing of the plant during the period of growth. Then, when the poppy has flowered, toward the month of January, these spaces are useful to the workmen who gather the opium. At first the workmen make incisions in the capsule of the poppy. The next operation is to collect the juice; the third one to dry it.

As soon as the flower falls the incisions are made obliquely from the top to the base of the capsule with very sharp knives. These incisions are one millimeter deep, but should not go through the covering of the fruit; this requires great care. Three or four of these incisions are made in the capsule at the hottest hour of the day and on the flowers upon which there is not the least trace of rain or dew. The operation is repeated until the whole surface is covered with incisions. At each lip thus made the tiny drops of a white liquid soon forms in pearls.

The cultivator then begins gathering them at once, so that the drops of juice will not have time to thicken, for then they would not be of any use. Men and women—the women cost less and are more skillful—are put to work gathering with some sort of an instrument, usually an ordinary mussel shell, all these milky drops. At the end of the day the collection of each workman amounts to two hundred and fifty to three hundred grammes received and measured in a receptacle attached to the waist. The second operation is thus terminated.

For the third, that is to say the drying, the juice is poured into large flat dishes and exposed to the sun. Little by little it

changes color, and when it is solid enough it is made into cakes of fifty grammes, which are again dried. Some cultivators place them in hot-houses. The cakes are rolled in the leaves or petals of poppy, then they are sent to the boilers, who subject them to a prolonged cooking, so as to make that pasty and almost black substance which is the delight of smokers. When the opium enters commerce it is sold for about a dollar or a dollar and a quarter a tael—or nearly the contents of a soupspoon. As soon as the summer crop has been reaped the land is ploughed and cleaned, roots and weeds are burned and the ashes scattered over the ground, and thus the soil made ready for another planting.

EFFECTS OF OPIUM-SMOKING.

In 1858 it was estimated 2,000,000 Chinese smoked opium. It is now estimated that from one-fourth to three-fourths of the entire population of 400,000,000 are addicted to the use of this drug. The Chinese use for smoking an extract of opium, of which the privilege of preparing and the exclusive right to deal in is let to the highest bidder by the government for a fixed term of years. So far as can be gathered from conflicting statements published on the subject, opium smoking may be regarded much in the same light as the use of alcoholic stimulants.

To the great majority of smokers who use it moderately, it appears to act as a stimulant, and to enable them to undergo great fatigue and to go for a considerable time with little or no food. According to reports of authorities on the subject when smokers have plenty of active work it appears to be no more injurious than tobacco smoking. When carried to excess it becomes an inveterate habit but this happens chiefly in individuals of weak will power. The effect in bad cases is to cause loss of appetite, a leaden pallor of the skin, and a degree of leanness so excessive as to make its victims appear like living skeletons.

All inclination for exertion becomes gradually lost, business is neglected and certain ruin to the smoker follows. The use of the drug is opposed by all thinking Chinese not pecuniarily interested in the opium trade or cultivation, for several reasons, the most

important of which is the drain of bullion from the country, the decrease of population, the liability to famine through the cultivation of opium where cereals should be grown, and the corruption of state officials.

Mr. W. H. Brereton of Hong Kong, who has made a special study of the effects of opium-smoking, in his book "The Truth About Opium" (1882), considers that tobacco is more injurious than opium smoking. He describes the Chinese as, generally speaking, a strong, healthy, and intelligent people, and says that he has known among them young men, middle aged men, and men of advanced years who have been opium smokers all their lives, some of them probably excessive smokers.

Yet he never observed any symptoms of premature decay in any of them. One old man, whom he knew for fifteen years, he describes as a keen man of business, strong in body and mind, who betrayed the practice only in the discoloration of his teeth. That few in any case smoke to excess seems probable from the generally white state of their teeth, of which they are very proud, and which they brush two or three times a day. Mr. Brereton, who speaks with kindness and respect of the English missionaries, considers that on the question of opium smoking "the zeal of their house hath eaten them up."

EXTENT OF OPIUM TRAFFIC.

In 1773 the opium trade of China was in the hands of the Portuguese, and the quantity annually exported to that country barely exceeded two hundred chests. That year the East India Company took the trade under their charge and in 1776 the annual export reached one thousand chests. In 1790 it had increased to 4,054 chests, and from 1820 to 1830 it increased to 16,877 chests. From that time to the present day exportation of opium from India has been on the increase.

In 1850 the annual exportation was 7,065,488 pounds, and in 1880 12,927,941 pounds. At the present time the entire import from India does not exceed 13,350,000 pounds. The southwestern provinces of China, including Sechuen, produce not less than 29,-

904,000 pounds, and it is thought that eventually the native product will entirely replace that imported from India. In 1861 the amount of opium exported to Great Britain was 284,005 pounds. In 1871 it reached 591,466 pounds and in 1881, 793,146. Since that time the amount exported has been slowly increasing.

In 1872 the United States imported 189,354 pounds of the crude and 49,375 pounds of the prepared opium. In 1880 the importation was 243,211 pounds of the crude and 77,196 pounds of the prepared drug. The larger portion of the prepared drug is used in San Francisco, where a large number of Chinese are found. A certain quantity of the crude opium seems to be re-exported to the West Indies.

The habit of opium eating indulged in in India, Persia and Turkey is not confined to these countries alone, but is unfortunately practiced in other forms by the nations of Western countries. In a few districts of England more opium is consumed than in the rest of the United Kingdom, and in the United States it is calculated that the number of opium eaters is about 89,696, and that the average amount consumed by each opium eater in the state of Michigan is one ounce avoirdupois per week, while it is stated by Mr. Allen Williams that there are nearly a million persons in the United States who have acquired the habit of opium smoking. The habit seems to be on the increase in New York and other Eastern cities, as well as in the West. It will thus be seen how the opium habit has attained a world growth, and how it forms one of the important items of commerce.

GOVERNMENT MONOPOLIZES OPIUM INDUSTRY.

The poppy grown in India is generally the same as that used in Persia, but in the Himalayas a red-flowered variety with black seeds is met with. The opium industry in Bengal is a government monopoly and the districts are divided into two agencies, Behar and Benares, which are under the control of officials residing at Patna and Ghazipur. In 1883, 463,829 acres were under poppy cultivation in the Behar agency, and 412,625 in that of Benares. Any one who chooses may undertake the industry, but cultivators

are obliged to sell the opium exclusively to the government agent at a price fixed beforehand by the latter. The peasant is said to be fully remunerated by the price he receives. It is considered that with greater freedom the cultivator would produce too great a quantity, and loss to the government would soon result. Advances of money are often made by the government to the peasant to grow the poppy.

In Malwa the cultivation is free and extremely profitable, the crop realizing usually from three to seven times the value of wheat or other cereals, and in exceptionally advantageous situations from twelve to twenty times as much. On its entering British territory a heavy duty is imposed on Malwa opium, so as to raise its price to an equality with the government article. Malwa opium is shipped from Bombay. The land intended for poppy cultivation is usually selected near villages in order that it may be more easily manured and irrigated. On a rich soil a crop of maize or vegetables is grown during the rainy season, and after its removal in September the ground is prepared for poppy cultivation.

OPIUM FOR MEDICINAL PURPOSES.

Under less favorable circumstances the land is prepared from July until October by plowing, weeding and manuring. The seed is sown between the first and fifteenth of November and germinates in ten or fifteen days. The fields are divided for purposes of irrigation into beds about ten feet square, which are usually irrigated twice between November and February, but if the season is cold with little rain, the operation is repeated five or six times. The poppy blossoms about the middle of February and the petals, when about to fall, are collected for the purpose of making leaves for the spherical coverings of the balls of opium.

The only Indian opium ever seen in England is an occasional sample of the Malwa sort, while the government monopoly opium is quite unknown. The opium used as medicine in Europe and the United States is obtained from Turkey. This is in some measure due to the fact that Indian opium contains less morphia. It has recently been shown, however, that opium grown in the hilly

districts of the Himalayas yields 50 per cent. more morphia than that of the plains, and that the deficiency of morphia in the Indian drug is due, in some measure, to the long exposure to the air which it undergoes in preparation.

Persian opium was almost unknown in England until about the year 1870, except in the form of the inferior quality known as "Trebizoned," which usually contains from two-tenths to three per cent. of morphia. Now, Persian opium, as met with in the London market, occurs in several forms, the most common being that of broad rounded cones, weighing from six to ten ounces or more, or rarely twice that size. These are packed in poppy trash, or are wrapped separately in paper, or sometimes in poppy, fig or vine leaves. The greater proportion of the Persian opium imported into London is again exported, a comparatively small quantity being used, chiefly for the manufacture of morphia when Turkey opium is dear, and a little in veterinary practice. Turkey opium is principally used for medicine on account of its purity and the large percentage of morphia that it contains. A comparatively small quantity is exported to China.

CHAPTER XXIII.

Advent of the Railroads.

First Railroad Constructed—Feeling of the Chinese Towards Railroads—Concessions to Belgium and German Syndicates—Concessions to England—Where the Railroads Penetrate—Mileage at the Present Time—Chinese Opposition to Them—Demons and Devils.

AS factors in creating the anti-foreign disturbances in China American railway locomotives will contest for first place with American missionaries. The missionaries, it is true, went first. The missionary zeal has always blazed the way for the locomotive and other instruments of civilization. The missionary did not take the locomotive with him, but it has always followed in his wake. The commercial spirit of the times acknowledges its debt to the missionaries grudgingly and reluctantly, but history records the obligation through proofs that are incontrovertible.

To the Chinaman the locomotive has in it a greater variety of demons and devils than any other product of modern genius that finds its way into the Orient. In view of the present uprising against foreign influences in China it is interesting to note the present status of railway development in the Mongolian Empire.

The first railway constructed in China was a line eleven miles long from Shanghai to Woosung, built in 1876, operated by an English company, but later destroyed by order of the Chinese government.

The northern railways in China had their origin in the development of the coal mines of Kai-Ping, east of Pekin, and operated since 1885. Much of the Chinese prejudice against railroads was overcome by the English engineer who had charge of the actual working of the mines, but who placed their commercial direction in the hands of the Chinese. Through the influence of Li Hung Chang this road was extended by English engineers to Shan-Hai-Kouan and later toward New Chwang and Kiau-Chau.

ENGLAND AND RUSSIA CLASH.

Realizing the importance of this road to their commercial interests, the English obtained a concession to build to Hankow, and after engaging to raise $11,000,000 to build it to New Chwang the Russians interfered and succeeded in persuading the Chinese government to repudiate its agreement. Finally Russia and England came to an agreement to divide their spheres of influence in regard to railway construction.

After the war of 1895, work on this line was resumed, but was stopped within 1.8 miles of the south gate of Pekin. Since July, 1899, this gate has been connected with the railway by an electric tramway built by a Berlin firm, which has excited greater curiosity among the Chinese than the steam locomotives and is supposed to be invested with a greater number of evil spirits.

The Shanghai-Woosung Railway was rebuilt by German engineers in 1898, and will be eventually extended by an English firm to Suchu, Chinkiang and Nankin. The most important roads under construction are the Pekin-Hankow Road, the Manchurian Railroad, building by Russia to connect with the Trans-Siberian, and the Shansi Road, a branch of the Hankow-Pekin system. In addition to these, important concessions have been granted to American, German and English syndicates. The "Boxer" uprising has brought all enterprises of this character to a standstill and necessarily jeopardizes the foreign capital already invested in railway development.

GENERAL RAILWAY CONSTRUCTION.

The railways in operation in China are as follows:

	Miles.
Imperial Chinese—From Pekin east and northeasterly *via* Tien-Tsin and Tongku, on the Gulf of Pechili, to Chenchou	367
Branches	40
Belgian Line—From near Pekin southwest to Paoting	78
Branch	10
Total length of track	495

The principal lines for which concessions have been obtained or were being sought before the Boxer uprising may be roughly indicated as follows, the proposed mileage being estimated in round numbers:

	Miles.
Chinese Eastern Railway—From Port Arthur to the Russian boundary, for a connection with the Trans-Siberian Railway (Chinese-Russian)	1,000
Branch to Vladivostok	400
Extension from Chenchou north	100
Pekin-Hankow Line (Belgian)	700
Hankow-Canton Line (American)	700
Tien-Tsin-Shanghai Line (German)	700
Shanghai-Hongkong-Canton project (British)	900
Shanghai to Nanking, etc. (British)	200
Chengtoo, capital of the province of Sechuen, to Canton Line	800
Canton west to the Burmah boundary (to connect with British-Indian system *via* Mandalay and Calcutta)	1,000
East and west lines in western coal and iron regions (British, American and Italian)	500
South China—Several projects (French)	500
Total	7,500

Various branches from the great trunk lines and numerous short roads connecting large cities have also been suggested, and are to be counted certain when the railway building era comes. The reasonable possibilities of railway development in China in the next decade or two are only to be estimated by tens of thousands of miles.

CONCESSIONS GRANTED.

The first concession granted and accepted, except the old Wuchang line which was purchased and destroyed by the Chinese government, was for a railway from Pekin, or rather Feng-thai, which is five miles from Pekin on the Tien-Tsin-Pekin line, to Hankow. This was granted to a Belgian syndicate, though the general belief in China is that it was supported by Russian influence in order to

get a railway into the heart of the Yang-tze-kiang valley. The Chinese government itself constructed the upper portion of this line, but afterwards turned it over to the Belgian company, to be operated as a part of the line proposed in its concession.

The next concession was for a continuation of the Pekin-Hankow line, extending it from Hankow to Canton. This was given to an American syndicate. The two lines will be of about the same length, 700 miles, and together they will make a continuous line of about 1,400 miles. This will connect North and South China, and divide the country into two approximately equal parts, east and west.

Of other concessions granted, there is one for a line from Shanghai, by way of Su-chau to Chingkiang and so on to Nanking, with an extension crossing the river to Sinyang, and with a branch extending from Su-chau, by way of Heng-chau to Ningpo. This is an English concession, and it has a double value in that it controls the approaches to Shanghai and forms the first step in a line from Shanghai to Hankow.

RAILROAD SYNDICATE.

A fourth concession is to an Anglo-German syndicate for a line from Tien-Tsin, through Shantung, along the line of the Grand Canal to the Yang-tze-kiang river, opposite Chingkiang, where connection will be made, probably by ferry, with the English line to Shanghai. The only other concession made is for a system of lines connecting the coal fields in Shan-si and Shen-si, granted to an Anglo-Italian association, usually spoken of as the "Pekin Syndicate." For all of the above lines surveys are either in progress or have been made.

The line between Pekin and Tien-Tsin a distance of eighty miles is double-tracked, and has its terminus at Machiapu, a few miles from Pekin. They are running on an average of three trains each way per day, two being ordinary and one express. Foreigners prefer the express train which completes the journey in three hours and forty minutes. When the line was first opened, the first-class cars were cushioned and made as comfortable as circumstances

HOW A CHINESE BRIDE TRAVELS.

would permit, but in a very short time this had to be altered, as the habits peculiar to the Chinese soon rendered these carriages unfit for use by cleanly people, even though they were not too fastidious. The first-class trains are now provided with wooden seats, made as comfortable as the nature of that material will permit. The express trains run a postal car under the control of the Imperial Chinese post-office, and as these are considered the private property of Sir Robert Hart, a part of the car has been upholstered and is reserved for such foreign travelers as choose to make use of it. To travel by these reserved cars it is not necessary to take the ordinary ticket, but each traveler when seated in the car is provided by the foreign postal clerk with a special pass, for which he has to pay the sum of $5.

COUNTRY PENETRATED.

On the other side of Tien-Tsin is a single-track line running almost due east for 27 miles to Tangku, which is now virtually the shipping port for Tien-Tsin, and is likely to be permanently the port for that emporium. From Tangku the line takes a northeasterly direction to Shanhaikuan and beyond. The country about Tangku is dreary, being a mere mud flat, devoted only to the production of salt from brine pans; but a few miles beyond scanty crops begin to appear and the country improves as each mile is passed.

At Lutai, 51 miles from Tien-Tsin, are several large camps of native soldiers, and beyond this the country improves in appearance, owing to its being better wooded. At T'angshan, 80 miles from Tien-Tsin, the Kaiping coal fields are reached, and thence to Kuyeh, 14 miles further on, some 10 colleries are at work, but the vast coal fields that exist in this district have as yet only been partially exploited.

At T'angshan the monotony of the plain is broken by low hills and thence onward the country is better wooded and is highly cultivated. At Lanchou, 113 miles from Tien-Tsin, the line crosses the Lan Ho, and as this river is subject to heavy and dangerous floods during the rainy season, the bridging of it was a difficult

task. In the dry season the bridge passes over a vast stretch of sand, while the river gives no trouble. During the floods it rises to the top of the stone piers that support the bridge. Soon after passing Lanchou the railway approaches the seacoast and a station has been opened on the line, 152 miles from Tien-Tsin, for Peitaiho, the well-known seaside resort of the north, which brings the traveler within four miles of that place.

Twenty-one miles beyond this Shanhaikuan is reached, 174 miles from Tien-Tsin. The line is now fully completed to Chenchou, an important city that frequently appears on foreign maps as Kinchou, and is often confounded with the city of that name on the Liaotung peninsula. This makes in all 367 miles open for traffic from the capital, or 287 miles from Tien-Tsin.

IMMENSE RAILROAD SHOPS.

In addition to the main lines under Chinese management there are two short branches in working order, namely, one of 10 miles from Kaochiao, a place about 15 miles west of Chenchou, to Tienchiaochang, a town on the coast, and another from Nuerrho, close to Chenchou, some 30 miles in length, leading to the collieries at Nanpiao. This makes a grand total of mileage open to traffic under the Imperial Chinese Railway Administration of North China, of 407 miles. The work of laying lines from Tangku to the various wharves on the river, in order to facilitate shipping interests, is in progress, and when completed will be an important undertaking.

There are complete workshops and stores at various places on the line where the necessary repairs are carried out. The principal establishment is at T'angshan, but as the main line passes to the south of the T'angshan colliery, and the railway works are situated to the north of it, being reached by a siding, the ordinary traveler by the train does not know of their existence. These works are very extensive and at one time were fully equal to the requirements of the line, but now such ample demands are made upon them that there is no proper accommodation for the jobs that have to be undertaken, and the result is that many locomotives have to be stationed

in the open air while the necessary repairs are being done. All carriages used on the line are made at T'angshan, and this, of course, takes up a great deal of room.

It has been found that finely made and complicated drills and lathes imported from Europe require skilled labor and occasion delay besides expense, hence simple tools have been cast at the works, and scores of these are worked effectively by men who have learned about the yard how to do simple jobs, yet are by no means skilled mechanics, nor paid as much. While such tools are used in great numbers and much good work is done by them, first-class English tools may be seen in the shop lying idle.

FIRST LOCOMOTIVE BUILT IN CHINA.

But it is not only simple jobs that are undertaken at T'angshan, for on the 4th of October, 1899, there took place the trial-trip of the first full-sized locomotive that has ever been built in China. The cylinders of this engine could be stripped for repairs in half an hour, whereas it would be a full day's work to strip the cylinders of an English engine. The trial was completely successful, and so much interest was taken by the laborers in this undertaking that there was quite a commotion in the yard when the engine steamed out toward the main line.

Good as the first engine is, subsequent ones will doubtless contain further improvements which experience may dictate. How important the construction of such locomotives becomes is evidenced by the fact that the cost is from $1,984 to $2,430 less than that of imported locomotives. The wheels and materials used are imported from foreign countries Locomotives of this description, it has been reckoned, can be turned out at the rate of one a month to start with, but more rapidly as further progress in their construction is made and requirements are more fully ascertained.

In another part of the T'angshan yard, the "Rocket of China" is laid up in retirement. This is the small locomotive built by Mr. C. W. Kinder many years ago, before railways in China were dreamed of, and was used for drawing trucks of coal from the T'angshan colliery to the canal basin some five and a half miles

away, by which the coal was then shipped to the coast. It is partially due to the success of this small engine that permission was given by the authorities to open railways in China.

As stated above the present workshops of T'angshan are not equal to the demands upon them, so a large piece of land has been acquired a mile up the line, toward Tien-Tsin. This has been laid out for the storeroom and the shops that are required. The old works at T'angshan are to be given up to carriage factories and stores. There is to be built in the new yard the following:

	DIMENSIONS.	AREA.
Erecting shop, ...	300 x 105 feet.	31,500 square feet
Smith's shop, ...	300 x 55 "	16,500 " "
Machine shop, ...	240 x 65 "	15,600 " "
Boiler Shop, ...	304 x 65 "	13,260 " "

The employees of this road, foreign and native, number 5,650. The average wages paid employees per month is $14.50. Foreign engineers are paid 190 taels, or $131.86 per month. During the year 1898 the company carried 2,850,000 passengers, and for the half year ending June 30, 1899, 1,500,000 passengers. The company owns 1,410 passenger and freight cars and 74 engines, nearly one-half the latter coming from the United States. It is understood that the road is paying handsome profits.

NO CONSOLIDATION OF NATIVE CAPITAL.

While there is a large amount of private wealth in China, native capitalists have not been instructed in the idea of combining in large joint-stock companies. But as the need of railways grows more pressing, the government becomes more adventurous, hence the concessions granted foreign syndicates. But these concessions clearly state that the title to the property remains in the government (according to Chinese theory the Emperor is the owner of all things) and that the money required for construction is to be advanced by the foreigner as a loan.

In order that the latter may recoup himself for this loan, he receives bonds guaranteed, both as to principal and interest, by the government, bearing five per cent. interest, payable in the cur-

rent gold of the foreigner's country. These bonds are issued at such a reasonable discount as to pay the expense of making the issue to the investing public, and in only such quantities as are necessary to pay the legitimate cost of construction, so that the purchasers of the bonds receive a security based on positive value and without the usual "watering." The time of the loan varies with each concession, but is usually between forty and fifty years.

The control of the property, so far as financial matters are concerned, is vested absolutely in the foreigner's hands, and, so far as local matters are concerned, in a board in which the foreign element and influence predominate. To pay the foreigner for his labor he is entitled to receive a certain proportion, usually twenty per cent., of the net earnings, if any, after paying operating expenses and interest. The bonds are redeemable at a price fixed in the concession, so in the event of the credit of the Chinese government improving, the first issue may be refunded at a lower rate. At the end of the fixed period the foreigner's interest ceases entirely, and the Chinese take over the management.

SCHOOLS OF INSTRUCTION.

Other provisions require the foreigner to maintain a school of instruction; to consider the Chinese on an equal footing with foreigners for appointment; to permit natives to invest in the securities; to transport government troops and munitions of war at half rates; and in the event of war between China and another power, not to give aid to the enemy. On the other hand the full power of the government is pledged, in addition to its financial guarantee, to protect the foreigner in the full and unrestricted right, according to the terms of the concession, to use and enjoy the fruits of his labors.

That the railway is to become permanent in China there is little question. The energy of the government in pushing the construction of its own system alone proves that the day of tearing up rails is past. It is the opinion of all who have investigated the subject that the time is at hand when the actual system that is to cover the Empire with its lace-work of steel can, not only be pro-

jected on paper, but be materially begun in its practical construction.

Things move slowly in China, and although the northern railway proved its commercial success, it was not until the war with Japan had shown the helplessness of the country, by reason of the lack of rapid and certain means of communication, that measures were taken looking to decisive action. The country was divided into two sections called North and South; over each of these was installed an official with the title of Director-General of Railways; and railways were talked of and projected for the length and breadth of the land.

FOUR CENTERS OF DISTRIBUTION.

In China there are four centers of distribution. One is Shanghai, at the mouth of the Yang-tze-kiang; it is sometimes called the New York of China. Another is Hankow, situated on the same river 700 statute miles from its mouth, at the point of junction with the river Han-kiang; it is the great market for the interior, and is known as the Chicago of the Empire. In the South is Canton, at the head of the river of the same name, or "Pearl River." Canton was China's first open port, and is now the center of the general manufacturing industry. In the North is Tien-Tsin, which, with Pekin only eighty miles distant, is frequently alluded to as the "metropolitan district."

In the past China has been able to carry on her commerce as these four cities all had water connections. But modern conditions require a more certain and speedy means of communication. This is especially true at Tien-Tsin, where the port is closed by ice for nearly one-third of the year. The lines of first importance in China's railway system will be those connecting these four points, all about equally distant from each other, 700 miles.

The advent of the railway has been opposed by Mandarins and the governors of provinces. The Mandarins objected on behalf of the millions of porters and boatmen engaged in the transport traffic; they also appealed to the feng-shui, as they did when they opposed the erection of lofty buildings on the European concessions.

The true reason of the opposition was the fear that a developed railway system might increase foreign influences. The governors of provinces had another motive for opposing the railway projects.

Without railways the difficulty of communicating with the capital made them almost independent of the central authority in their local administration, while more rapid means of locomotion has the effect of bringing them more under control, and checking their systematic misgovernment of the provinces.

In this connection William Barclay Parsons, Chief Engineer of the American China Development Company, says:

OFFICIAL CLASS OPPOSE.

"Whatever opposition there has been to railway construction in China has come largely, I believe, from the official class, who, fearing that the new order of things might reduce their prerogatives or powers, have been apathetic or have worked on the ignorant superstitions of the people to bring them into open antagonism. Now, however, they either recognize the errors of the past or realize that the time for change has come, and are not in open opposition. The people themselves will not obstruct. The employment of laborers and the distribution of benefits will immediately dispel, as has been found in the North, any lingering spirit of hostility.

"The Chinaman does not travel at present because the lack of facilities in the interior prevents him; but give him the opportunity, and there is no one will excel him. The reports to the Canton customs show that the steamers between Hong Kong and Canton carry nearly 1,000,000 passengers annually, and there is, in addition, a large travel by junk. The railways of India and Japan clearly show that the Oriental will patronize liberally the better mode of conveyance. What has been shown in these countries will be shown also in China."

CHAPTER XXIV.

The Mandarin and His Power.

Official Position of the Mandarin—His Relations to the People—His Connection with the Throne—How His Power Grew—His Influence in Insurrections—Number of Mandarins—Their Moral Character—The Mandarin's Family—How he Collects Taxes— Sir Robert Hart.

THE Mandarins, an influential element of official life in China, are divided into nine grades or orders, each distinguished by certain insignia upon the breast or cap or clasp of the girdle. They possess great power, especially in the provinces under their control. They have a collective designation of Pe-kwan, which means "hundred functions," or in plain English the department of all military and civil officials. The generic name of these officials is Kwang-fu, which, translated into English, means "Mandarin." This title was originally the Portuguese pronunciation of the Hindu title of the native magistrates in Goa. The official button or knob which they wear, which is about the size of a pigeon's egg, shows by its color and material what rank they hold.

They cannot transmit their titles to their children, and even when raised to high honors by the Emperor this honor does not affect their children but only their ancestry. The civil Mandarin who is ordered to take charge of a certain province, occupying the position of a governor, is forbidden to take his father with him. The reason for this is that if he and his father disagreed the son might be placed between two inexorable duties—obedience to the government and filial piety. According to the Chinese reasoning neither can take precedence of the other. All hereditary titles in the Empire are reserved for the descendants of Confucius and the Emperor. The members of the imperial family have a few special privileges, such as a small pension, the right to wear a red or yellow girdle, a peacock's feather in their cap and to be carried by eight or twelve palanquin bearers. These members of the imperial family count for little in the administration of governmental

affairs. They are watched over by especially appointed Mandarins and the rod may be applied to them by these officials.

FATHER AND MOTHER.

The Mandarin having once been assigned to the charge of a province, becomes, in a sense, the "father and mother" of the people over whom he has jurisdiction. Long ago, before the people knew them as well as they do now, they were given the title of "clouds." This was applied to them because they were supposed to "shed the healing showers on the thirsty soil." When at the head of a province all functions are centered in their hands. Taxes are levied by them, they are supposed to build the roads, the organization of the militia is left to them and they may be quite despotic in the exercise of their power. Still, it is always

A MANDARIN RECEIVING A VISITOR.

within the province of the Emperor to remove them on the slightest provocation, and fear of this removal sometimes prevents tyranny on their part.

A Mandarin may be held responsible for all the crimes, murders and outbreaks that may take place in his jurisdiction. This has led him, in making his annual reports to the Emperor, to leave out all reference to disorders. Once upon a time, for giving the Emperor offense, a Mandarin could be beheaded. But at the present time, if he is in disfavor, he is usually banished to Manchuria, Formosa, or some other distant region. One event that has shorn them of much of their power has been the refusal of the foreign powers to treat directly with them or the viceroys, and when necessary to have communication with the government having communication only with the Emperor's court at Pekin.

INCREASE THEIR INCOMES BY EXTORTION.

The Mandarin has never been well paid by the government. The result of this has been that he has too often sought to increase his income by extortion, bribery and illegal fees. The effect of this extortion, is to demoralize the people that are ruled, in many ways. These people are aware that the Mandarin cannot live on his salary, and therefore make excuse for the irregular fees. The people also become educated in bribe-giving, and corruption and injustice thrives when such a thing is tolerated by the public mind. The distinction made by the Chinese themselves between a good and a bad Mandarin is that the good Mandarin makes them pay for justice, while the bad Mandarin sells justice to he who bids the highest.

Naturally, being governors of the separate provinces, the Mandarins acquire a control over the people their districts which in the time of uprisings may be powerfully used for evil or for good. Talcott Williams calls attention to the local conditions which exist in China and which make it possible for the Mandarins to acquire the power they do. He writes:

"There is stretched out over China a great dumb, inert mass, for the most part a village population. The highly organized

European state has fifty per cent. of its population in the cities. The less highly organized American Union has from twenty-five to thirty per cent. of its population distributed in urban centers. A century ago only four per cent. were gathered in the small cities and settlements that constitute such urban population as America had.

CHINA IGNORANT OF NUMBERS.

"With each decade the proportion has grown and in its growth has marked a higher and more complex condition of society. In China no one knows to-day, within a hundred millions, what its population is, or within a wide and varying fraction, what share of it is gathered in cities. In India not ten per cent. is associated thus in urban life. In China it is altogether probable not five per cent. is thus gathered.

"As every Oriental resident is aware the tendency is to exaggerate the population of a city and to underestimate the population of the village communities. There are great tracts in China, such as Dr. A. H. Smith describes in Shantung, and such as other observers have noted in South and Central China, where, for an area as large as the Middle States, the population runs, league by league, at the rate of 1,000 per square mile. Yet through all this vast section there will be for miles nothing but a succession of villages.

"These villages, small creatures of accident, prey of internecine feuds, perpetual fighting for wells, for cattle, and self-protection from robber bands, themselves tyrannized by headmen and bully, yet preserving a rude self-government; their horizon bounded by their own fields, their trade the passing commerce of the peddler, their schooling the strolling teacher, their knowledge of the Empire mere rumor, their contact with it limited to tax-gatherers and magistrates, stretch with unvarying monotony over all the vast extent of China.

"They constitute the vast back ground, that appalling reservoir of humanity, which perpetually moves the imagination of men with thought of the yellow terror. Taken individually and collectively, they are, perhaps, the most docile, least harmful, the most

patient, and so far as the full results of their industry go, the most wastefully industrious human beings on the planet."

Over these people the Mandarin, who in position or title is not separated from the so-called Viceroy, rules with a sway of iron.

INDEPENDENT OF PEKIN.

Much has been said recently about the Mandarins, whose authority seems to be so great that they are to a great extent independent of Pekin. They are, in fact, petty kings, but their powers are held altogether at the mercy of the imperial authority. Nothing of real independent power is theirs, inasmuch as they are under watch at all times from the capital and at any time they may be visited unexpectedly by royal commissioners sent to investigate their doings.

A word from the Emperor will deprive them of rank, property and even life. Furthermore, the Mandarin who is the governor of a province, is responsible for all calamities of kinds that are attributed to "acts of God" in other countries. If a river overflows it is his fault; if there is a scarcity of crops in a dry season, he is blamed; if part of a town is wiped out by fire, something must be wrong with his administration. Punishment in such cases usually takes the form of degradation in rank.

A semi-monthly issue of the Pekin-Gazette is devoted to orders promulgated by the Mandarins. One of these issues of January 4, 1897, cites ten cases of higher military and civic officials who were guilty of glaring neglects of duty. The civil governor of Kirin placards in this issue not less than five higher officials. One of them, a general stationed near the frontier, is accused of having committed brutalities against peaceable inhabitants and of having embezzled the pay for a number of soldiers who figured only on paper and never existed in reality.

A civil commissioner who was detailed to investigate this case never appeared upon the scene. A colonel of the same district is accused not only of having neglected to send soldiers in pursuit of robbers who pillaged a village, but to have tolerated the sacking of houses by his soldiers. A third military official is charged with

having appropriated repeatedly a number of guns and sold them, so that his men had neither sufficient arms for drill nor for the suppression of gangs of robbers infesting the district. The same official also carried a number of men on paper and appropriated their pay.

For the conduct of these three military Mandarins the Emperor had no stronger condemnation than that it was "undignified," and their punishment was the striking of their names from the rolls. The same issue charges a general and a major with cowardice. They were ordered to attack a mountain stronghold of the robbers. First they delayed the march in an altogether indefensible manner, and finally they did not dare to proceed to the attack. These two officers were also dishonorably discharged "as a warning to others."

NEW TRIBUNAL CREATED.

It is only natural, considering the Chinese contention, officially stated by Prince Kung in 1860, that "there is but one Emperor who rules over all lands," that any administrative provision for dealing with foreign countries as equals is of subsequent origin. China, indeed, has a colonial office—the lifanyuen—not, however, one of the six boards; and England, France, Germany and other powers had long been inscribed on its books as mere vassals and dependencies.

But the capture of Pekin changed such humiliating procedures; to meet the necessities of foreign intercourse under new conditions a new tribunal was called into existence and upon it was bestowed, at Prince Kung's suggestion, the name of tsung-li-yamen. It was regarded by the mandarinate as an evolution from the lifanyuen, the second syllable in the title of the new foreign office, signifies control, and serving thus to connect it with the old department in a fashion soothing to Chinese pride.

It began with no high pretensions, either as to numbers or prestige, although Prince Kung himself, the brother of the Emperor, became its first president. Under him in 1861 were only three ministers. Under Prince Kung the example of the more or less enlightened ministry of the new tsung-li-yamen quickly spread

to other departments of the government, and soon modified the supercilious zeal of the mandarinate. The new foreign office began to show a speedy growth, until it now counts regularly nine or ten ministers and as many under-secretaries or heads of departments. Under each of these chiefs of departments are numerous assistants, not to mention scores of clerks and copyists who are not in the line of promotion.

It would not be a rash assertion to say that the tsung-li-yamen holds within its walls the most enlightened, the most progressive class, Mandarins and clerks, to be found, not merely in Pekin, but throughout the whole middle kingdom. In the first place, the mere fact of being a candidate for entry into this branch of the Chinese public service is sufficient to prove the possession of qualities the very reverse of timidity and narrow-mindedness.

THE DANGERS OF PROMOTION.

"It is dangerous to have anything to do with foreign affairs," is an expression one often hears on the lips of a young scholar of the second or third degree who seeks to enter government service as an apprentice. Perhaps because of this belief in its danger or disagreeableness, promotion comes more quickly in this department than in the army, the navy, the customs, or any of the six boards.

In ten or twelve years the scholar finds himself drafted off as prefect or taotai of some distant province. Or he may be dispatched to one of the various legations as secretary, there to be promoted to a chargeship or ministership, as his merits or influence entitle him. Such was the career of Lo-feng Luh, who has lately blossomed forth as Sir Chih-chen Lofengluh, he going through the prescribed course at the tsung-li-yamen before attracting the attention of the great Li-Hung Chang, who on his tour through Europe, attached him to his person as secretary.

It has been surmised, and not without reason, that the establishment of the tsung-li-yamen was due to a desire on the part of Prince Kung and his associates to impede in formal fashion, rather than to expedite foreign business. Foreign powers in the early years of the yamen were inclined to be a little dictatorial, and it

was a common saying among the Mandarins: "Well, what have France and England ordered China to do next?"

ALWAYS GO SLOWLY.

The motto of the yamen has been "Go slowly." The members have been made to feel that they stood between Europe and

LI-HUNG CHANG, VICEROY OF CHINA.

China. At first their ignorance was so excessive that it rendered them cautious in executing even the slightest formalities, fearful that the foreigners would overreach them. Perhaps not least of the singularities of Chinese government is the way the tsung-li-yamen recruits its membership, as explained by Cheng Lin, one of the Mandarins. As an expedient for "averting external opposition by substituting internal friction" it deserves celebrity.

"You know," once said this member of the yamen, "that the

plans of the department sometimes go down before the force of outside antagonism. A clever censor or powerful Mandarin gets the ear of the Emperor, who forthwith quashes our wisest schemes. In such a case Prince Kung has a way of his own to deal with the difficulty. He memorializes the throne to give his opponent a chair in this council for foreign affairs. The prince knows that, once here, he will not be slow to find out that his highness' policy is the only possible way of getting along with foreign nations. For that reason and no other, were Mao and Shen brought into this yamen."

Of the two men named, the first rose from a vice-presidency in the censorate to be president of the board of civil office; the other from the governorship of Shansi to be grand secretary, with the title of Chungtang. After their entrance into the tsung-li-yamen it was necessary to impart to them a little elementary instruction in foreign relations, beginning with geography.

LIMITED KNOWLEDGE OF GEOGRAPHY.

Geography is not the strong point of the members of the tsung-li-yamen—it was their weakest point until very recently. On account of his knowledge in this direction the ex-governor of Fokien, Seu Kiyu, was created a minister of the yamen. It appeared that he had compiled a text-book, in which the statement is made that "Rhode Island is remarkable for having a brazen Colossus bestriding its harbor." Another desired to know, before inditing a dispatch, if "Piluchi (Baluchistan) was not the same as Pilu (Peru)?"

It was with the tsung-li-yamen that Sir Claude MacDonald and the other foreign ministers were brought almost daily into relation at Pekin. The ministers comprising it are not, however, restricted in their official duties to serving it alone; for the yamen comprises most of the heads of the six boards and always two members of the imperial cabinet. Altogether the tsung-li-yamen is now regarded as the most powerful tribunal in the Empire; and when the truth in its entirety comes to be known it will probably be seen that the weight of its influence was not small in restraining the

leaders of the fanatical anti-foreign party from proceeding to even greater lengths than they have done in their hatred and distrust of the fanqui.

The Mandarins who are thus able to make and unmake great departments of the Empire should have for the trust reposed in them the highest moral characters. It is true that a few with whom Western people have come in contact have shown themselves to be possessed of great virtues, willing to sacrifice their lives rather than be false to justice. But these are exceptions. The great majority as known to those with whom they have come in contact have been cruel, avaricious, brutal. The people have submitted uncomplainingly to their abuses and probably will continue to do so until a reorganization of the administrative departments of the government leads to the abolishment of the Mandarin.

COLLECTING DELINQUENT TAXES.

It is frequently impossible for large bodies of the people in the district of a Mandarin to meet the annual taxes imposed upon them. Failures of crops, disease, a hundred and one calamities, deprive them of revenue. The Mandarin does not recognize these conditions as legitimate exemptions from taxation. The delinquent taxpayers are required to bond the labor of their children to him. They sell their own services for years ahead. They are taken into a slavery for the payment of the taxes far worse than that endured by the negro of America prior to the Civil War.

The Mandarin's own family, especially that of a Mandarin of the interior provinces, is a curious mixture. Aside from the wives legitimately allowed him by law or custom he will have a vast retinue of women servants, collected from all parts of the Empire, and many of whom hold a closer position in his affections than do the wives. It is not infrequent that one of these servants will gain such control over the Mandarin that she will become virtual ruler of the province. If she is more than ordinarily intelligent her sway will be for the good, but if she comes from the very lowest classes her elevation to power turns her head, and her control becomes a frightful tyranny.

The children of a Mandarin, whatever their origin, receive no special benefits from the Imperial government because of their parentage. So long as their father has a connection with the government they are well cared for and educated. But unless, on their coming of age, he specially provides for them, they must care for themselves, and exert their own influence to in time become Mandarins themselves. The eldest son cannot succeed to the honors of his father. There is no such thing as inheriting his father's title and taxing power. Should the Mandarin die while in office the wives nearest to him make off with such of his wealth as they can lay hands on, the others shift for themselves, often falling heir to many woes.

The number of Mandarins in the Empire varies from time to time. Twenty is the average number, but this is sometimes increased to fifty or a hundred. The Mandarins as a rule have consistently opposed the advent of the foreign powers in China.

CLASH WITH EUROPE.

A cycle of Cathay has elapsed since the doors of China were violently forced open by a "Christian" nation to admit the traffic in opium, the importation of which, up to that time, had, by Chinese law, been a capital offence. For the opium war, which was forced upon her, a heavy indemnity was exacted from China and the cession of Hong Kong to Great Britain. The feeling of resentment aroused by these aggressions was shown in several minor insurrections led by the Mandarins, but culminated in the Great Tai-ping Rebellion in 1850, which all but shook the dynasty from its throne, and only failed because its forces, corrupted by riotous living, gave up their high purpose of founding a new dynasty and degenerated into a horde of robbers.

The affair of the Arrow, in 1856, in which a Chinese Mandarin arrested some pirates from a boat that had formerly had a license to fly the British flag, but whose license had expired, was made the excuse for the French and English war of 1859–1860. This war, marked by the desecration of temples and graves and the wanton destruction by the allies of the ancient and sacred places, was closed

by the wringing of another heavy indemnity from China and the cession of more territory to both the allies, while Russia seized the opportunity to possess herself of immense Ameer provinces.

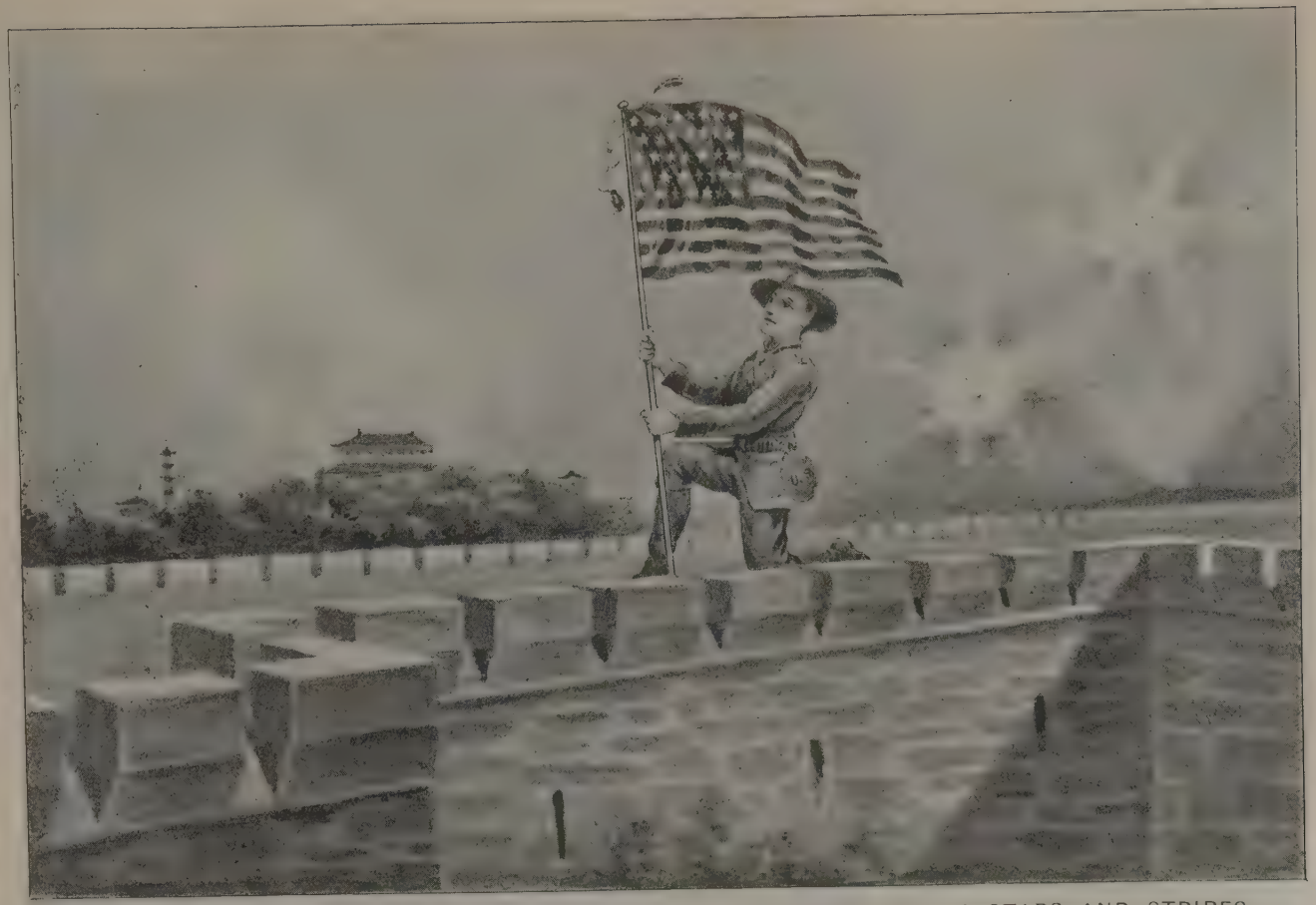
This war was also followed by widespread insurrections, particularly those in Kansu and Yunnan. These were followed by the French seizure of Tonquin in 1867, the Japanese invasion of Formosa in 1868, English advances from Burmah, and the Russian occupation of Ili and eastern Turkestan, which last was so unjust and brazen a piece of aggression that Russia herself acknowledged it and withdrew, relinquishing all claims to the territory by the treaty of 1881.

The harshness and arrogance of the foreigners in their dealings with the Mandarins in local affairs precipitated frequent trouble. The great massacre at Tien-Tsin in 1870 was brought on by the arbitrary and unnecessary refusal of the French consul to allow the Chinese Mandarins to inspect the Catholic orphan asylum, with a view to discovering the cause of an epidemic that was raging therein. This was followed by the murder of Mr. Margary, the guide of the English expedition through Yunnan, and the exaction by England of an indemnity of $250,000 for this single life.

DISASTROUS WAR OF BLACK FLAGS.

Then the French advance into Cochin China resulted in the disastrous war of Black Flags and the treacherous bombardment and destruction of the Chinese fleet by the French Admiral Courbet in the river Min. Having requested and been allowed to pass the forts and occupy the Chinese naval anchorage, on the plea that it was unsafe for his fleet outside, he drew up alongside the Chinese fleet and, absolutely without warning, opened fire upon it and literally blew it out of the water.

The Japanese war had even less reason to justify it. China had scrupulously complied with the terms of her treaty. But Japan with a serious rebellion on her hands, needed something to divert the attention of her people from the troubles at home, and an opportunity to try out her new army. The results are known to all. China lost her ancient dependency of Corea, Japan received For-



THE YOUNG AMERICAN SOLDIER CALVIN PEARL TITUS, PLANTING THE STARS AND STRIPES ON THE WALL OF PEKIN

PREPARING FOR THE EXECUTION OF A FOREIGNER BEFORE A MANCHURIAN DISTRICT MANDARIN

mosa and an indemnity that repaid her, four times over, her outlay on account of the war. Russia, with a diplomacy comparable only to that of a highwayman, secured Manchuria, Port Arthur, and the Liau-tung peninsula, while England accepted the "lease" of Wei-hai-wei. "Spheres of influence" were then claimed by Great Britain, France, Russia and Japan, and finally Germany seized Kiao Chau and claimed for her sphere the province of Shantung.

DASTARDLY ACT OF PIRACY.

Heretofore the claims and aggressions of the Powers had been confined to outlying districts, but this last seizure, a piece of piracy that stands absolutely unequaled, was upon the sacred soil of one of the original eighteen provinces of the Empire. The effect upon the Chinese people of the seizure of this part of Shantung, the home of Chinese civilization, the birthplace of their greatest sages and warriors, can be compared only to the effect that a seizure of Bunker Hill and Boston harbor would have upon us.

In the seized territory the Chinese villagers were driven out, some from homes that had been in their families for over 2,000 years, and received no compensation in return. In laying out the proposed railroad through Shantung the engineers became offended at protesting villagers and, bringing up an armed force, completely exterminating two villages as a "warning" to others.

The present outbreak of the Boxers, which began with the murder of Dr. Brooks on January 2d, was precipitated by a German engineer who brutally killed a boy by knocking him over the head with the handle of his riding-whip. Nor is it strange that Chinese feeling should have been directed against the missionary in whose home this engineer stayed that night without even mentioning the reason he sought shelter. Priests who came to teach religion have stayed to usurp the functions of local magistrates.

But is it useless to multiply incidents, for it is an unbroken tale of coercion and bad faith, of ports forced open at the cannon's mouth, of exorbitant indemnities for the most insignificent claims, of rich concessions wrung from an unwilling government by duress, of the total disregard of Chinese sentiment, and the brutal outrage

of Chinese feeling, of the utter ignoring of private rights and international comity.

CHINESE FEAR PARTITION.

In addition to this the sensational papers of Tien-Tsin and Shanghai have for the past two years discussed little else but the coming "partition" and the probable "division" of the Empire, until the natives have been thoroughly alarmed. No wonder the people have come to look with suspicion or hatred upon all foreigners and are filled with resentment against a dynasty that has failed to preserve the honor and integrity of their Empire.

Dynasties have lasted in China as long as they have protected the people in their rights, and the present uprising is intent on either relieving the throne from foreign coercion or on establishing a new dynasty in its stead. Foreigners, as usual, have shown a disregard for established customs and laws that they would not dare display in any other capital of the world. Guards sent to protect the legations have roamed about Pekin trespassing where Chinamen themselves are not allowed to go, creating disturbances and alarming the superstitious by the reckless discharge of firearms from the city wall, while their reported attempt to enter the Forbidden City, those sacred precincts reserved exclusively for the Son of Heaven, could not fail to incense the people and gain recruits for the rebels.

The bombardment of the Taku forts was worse than a mistake; it was a criminal blunder. They could have been taken as easily as they were, whenever the necessity arose. The Chinese army would probably have prided itself on its protection of the foreigners had the foreign forces shown their intention to rely on that protection, but the action at Taku threw the entire Chinese army into the arms of the Boxers, and left the foreign colony in Pekin at the mercy of the mobs. They who have sowed the wind are reaping the whirlwind, and the crimes and outrages of a cycle of dishonor have been wiped out in one of those blind outbreaks of human rage, the final protest of races against cumulating encroachments on their rights.

The Mandarins have carefully cherished knowledge of these wrongs and emphasized them in their discourses to the people. There are but two great Englishmen that they thoroughly respect—the dead Gordon and Sir Robert Hart, the present head of the customs department. Sir Robert Hart, by his tact, judgment, knowledge of Oriental character and faith in Oriental honesty has succeeded in making himself an influence for good with the Mandarins, a class of Chinese officials soon to disappear as such. The Mandarin cannot much longer retain his hitherto despotic power.

CHAPTER XXV.

Sacred Character of the Emperor.

What it is to be Emperor of China—Assassination a Powerful Weapon—Unlimited Power of the Ruler—Number of His Wives—His Moral Conduct—How He Dresses—His Palace—Revenue Granted Him—General Character of the Chinese Emperor—The Empress Dowager—Her Life Story.

CONFUCIUS taught that the Emperor in ascending the throne in the name of heaven was none the less to be worshiped whatever might be his virtues or vices. In the Shuking Confucius wrote:

"However old the cap, we put it on our head; however clean the shoes, we put them on our feet; Kie and Chew were vile wretches but they were kings; Ching-thang and Wu-wang were great and holy persons, but they were subjects."

The principle of imperial authority in China is absolute but there are many limitations to the sovereign power. Traditional rights of provinces, sanctioned by the custom of ages, are respected by the government. Public opinion holds that "the Emperor and the subject who violate the laws are both equally guilty." A popular proverb runs:

"Secure the affection of the people and you will secure the Empire; lose the affection of the people and you will lose the Empire."

In the nine rules of Confucius, to the Emperor is recommended:

Moral perfection, respect for the sages and parents as well as for officials and magistrates, paternal love of the subject, encouragement of learning and the arts, hospitality towards strangers and consideration for his allies.

Censors surround the Emperor and it is their function to keep him in mind of these precepts. Two hundred volumes are in his possession, which contain the rules of all the ceremonies of his court. From twenty to thirty writers are almost constantly at his

elbow whose duty it is to record for all future time what he says, does and commands. With such a system, Reclus points out, it is almost impossible for an Emperor to keep his individuality and he becomes to a large extent a mere instrument in the hands of a master or faction. He is held responsible for the happiness and misfortune of his subjects. In truth he is not responsible for his own acts.

WHAT THE EMPEROR YAO SAID.

"Are my subjects cold," asked the Emperor Yao, "I am to blame."

"Are they hungry, it is my fault."

"Have they met with any disaster, I take the responsibility."

Said Ching-thang when speaking of the woes of his people:

"I alone am guilty. I alone must be immolated."

One authority went so far as to assert that regicide was legitimate when the sovereign defied justice:

"There is no difference between murder by the sword or by maladministration."

To the Emperor is given the golden seals and jade stone, symbols of supreme power. He must pay his Empress an official visit every five days and bend his knee in her presence. He may have three other legitimate wives but the Empress takes precedence of them. His concubines are limited by the book of ceremonies to one hundred and thirty. The Imperial household is governed by a special master who looks after the education of the princes. The Emperor chooses his heir from his children of legitimate birth. Should the Emperor die all social life is suspended. The nobility wear white for twelve months. The common court attendants wear it but for one hundred days. The hair is left unshaven and barbers during the period of state mourning become state pensioners.

While alive a majority of the functions of the Emperor are delegated to the Neiko which is the cabinet. This cabinet draws up the laws, issues decrees and attends to their execution. There are two presidents of the Neiko and they are known as imperial chancellors. They propose the laws to the council. They draft

the form of public mandates, they submit official documents to the Emperor which he signs with a red pencil and they order the publishing of all decrees in the Kingpao, or official journal, known in this country as the Pekin Gazette. State questions, before they reach the Grand Council, or the Neiko, may be submitted to the tribunal of the censors, or to the court of justice or to the Lupu, which latter is composed of the masters of finance, civil service, board of works, war, rites and penalties. Another department has charge of the colonies, that is, of all the Empire outside of the eighteen provinces of China proper. The foreign office, known as the Tsing-li-Yamen, was formed in 1861. It is now the most important department in China and is composed of the heads of other departments.

THE EMPEROR IS RESTRICTED.

If the Emperor of China could turn aside all the barriers that lie between him and his people and know what the conditions were, under which his subjects lived many reforms might be accomplished now that under existing circumstances cannot be. The Emperor is forever and ever hedged about with court attaches and court ceremonials which solely tend to keep him in utter ignorance of the needs of his vast dominion.

Living such a life it is not strange that if the Emperor be at all evilly disposed that he should look upon his subjects as fit objects of prey. It matters little to him what they may know or think of his vices.

On the other hand, if he be one of the good Emperors he is constantly affected by his inability to break away from his court and assist those beneath him.

In the descriptions given of the wonders of Pekin, the Sacred City, we have seen the character of the wonderful palaces erected there for the use of the Emperor and his princes. He maintains his court in them at an expense of not less than $5,000,000 a year, which in China is an enormous sum of money, and it has been estimated by some authorities that his annual revenues reach as high as $20,000,000. China has no accurate governmental book-

keeping system so that it is impossible to say precisely what moneys are allowed the Emperor.

Contemplation, though, of what the Chinese Emperors have been through all the centuries of Chinese growth brings to notice the story of the "woman of the Chinese Empire." As has been stated other women than the present Empress Dowager have been rulers of the Empire, but of them all she appears to be the foremost. The story of her career is almost as fascinating as that of the Emperors. Frank G. Carpenter thus describes her most important characteristics and her life.

THE EMPRESS DOWAGER OF CHINA.

"It is now almost two years since the Empress Dowager of China, the storm-center of the sanguinary disturbances so fatal to foreigners there, practically deposed the Emperor and again took the government into her own hands. The Emperor had fallen under the influence of the more progressive of the Chinese. The Chinese-Japanese war had shown him the need for China's reform along the lines of Western civilization. He was advocating the building of railroads and the establishment of modern factories, the reorganization of the army and the institution of Western methods of education.

"He had directed that newspapers be established in the principal cities, and that schools and colleges be instituted to teach the Western sciences and languages. He was doing away with the exclusiveness which surrounds the court, and had called about him a number of Chinese who had been educated abroad to aid him in pushing his reform measures, when all at once he found himself seized by his own soldiers and imprisoned in one of his own palaces in the heart of the forbidden and most exclusive part of his capital city. At the same time such of his pro-Western friends as had not received warning and fled were executed and every one connected with reform in any way was degraded.

"All this was the work of the old Empress Dowager, who then sent out an edict that she had again assumed the control of the government, under the plea that his majesty, the Emperor,

was in ill-health and not able to act. As a matter of fact, he was a prisoner.

"His prison was a royal one—a gilded palace, with a gorgeous roof of porcelain of imperial yellow, but a prison nevertheless, surrounded by a moat filled with water and guarded by draw-bridges which were always up unless Her Majesty directed them to be lowered. The Emperor took with him his wives of different ranks, and his lady attendants, but they were all the friends or slaves of the old Empress Dowager, the real Empress of China being her niece.

"He had his hundreds of servants, but they were all eunuchs, as is the custom of the palace, and all were directly subordinate to Pi Tsiaou Li, who was the bosom friend and confidant of the old Dowager, was not only one of the richest, but one of the most influential men in China.

"The Empress Dowager extended her power to every part of the government and to every province of China. The reformers who fled were pursued. Kang Yuh Wei, one of the Emperor's chief advisers, escaped only by means of an English gunboat and took refuge in Singapore. An offer of one hundred thousand taels, about $70,000, is said to have been offered for his capture or assassination. The newspapers have been discontinued and some of the schools given up.

"Such of the viceroys as had inaugurated modern improvements ordered them discontinued, and one of the greatest of the viceroys, who had bought a modern carriage, dared not use it, but went back to his sedan-chair and his liveried coolies. The officials who were friendly with foreigners became afraid to manifest themselves, and apparently the only outsiders with any influence at court were the Russians, with whom the Empress Dowager seemed to be as hand and glove.

A GREAT WOMAN'S LIFE.

"The real story of the Empress Dowager is prosaic, but it has its romance, nevertheless. Her Majesty was the daughter of one of the noblest of the Manchu families, and as such, when the Emperor Hienfung, wanting to add to his imperial harem, sent out notice, she with all the other pretty princesses of the Tartar nobility

PRINCE KUNG, CHINA

TEMPLE OF HEAVEN, PEKIN, CHINA

between the ages of twelve and eighteen made their way to the imperial palace to be looked over in order that he might have the pick.

"There were hundreds who came with her and the lot was weeded out again and again by the chief lady of the palace, the then Empress Dowager, until at last but two or three of the best and the prettiest were reserved to be presented to His Majesty. Of these one was the girl who became Empress Dowager.

"When she was taken into the palace she was only a concubine or secondary wife, and her full name was Tzehi Toanyu Kangi Chaoyu Chuang-cheng Shokung Chinhien Chungsih. She was, however, tall and straight and handsome, with a skin the color of a yellow peach, jet black hair and eyes of sparkling black. She was witty and as winsome as she was beautiful, and she at once got the love of His Majesty.

"Within a short time she presented him with a child, the first he had yet had, the boy who afterward became the Emperor Tungchi. This so delighted the Emperor that he raised her to the rank of Empress, giving her the title of the Western Empress to distinguish her from his first wife who was known as the Eastern Empress. The two Empresses had separate palaces, one at the east and the other at the west part of the Forbidden City.

WHEN THE EMPRESS DOWAGER BECAME POWERFUL.

"It was not long after this that the Emperor Hienfung died. There are some uncharitable enough to say that the Empress Dowager got tired of him and put him out of the way. This is hardly probable, however, for she was his favorite, and as such to a great extent the power behind the throne. At any rate, she became more powerful immediately after his death, and from that time, almost forty years ago, she has been the real ruler of the Chinese Empire

"At first she had the Eastern Empress and Prince Kung associated with her in the regency, which was to last only until her son Tunchi became of age. The two Empresses were supposed to run the government, but all of their edicts had to be approved by Prince Kung. The Maternal Empress did not like this at all. She could

control the Eastern Empress but she could not control Kung, and she had to get rid of him. She did so in a curious way. She made her boy, who was yet little more than a baby, issue an edict that Kung had been grossly disrespectful to him as Emperor and that for this he must be degraded.

This was done. His titles were taken from him and he was confined, just as afterward the Emperor was confined in one of the palaces. Three days later an edict from the baby Emperor was published stating that Prince Kung had with flowing tears thrown himself at the foot of the throne and confessed his fault and that His Majesty had thereupon pardoned him. He was thereupon given back his rank and offices, all but that of having participation in the regency with the Empress. From that time on the Empress Dowager was the undisputed ruler of China. She used Prince Kung, now favoring and now degrading him as her humor or her plans dictated.

EMPRESS DEATH CAUSES GREAT EXCITEMENT.

"The two Empresses seem to have had no friction, the Maternal Empress being the real power. At any rate, we hear nothing of the other in the story of imperial affairs until her death about 1882. At that time there was great excitement in China, for it was supposed that it was the Empress Tzehi instead of the Empress Tzu An who was sick. Native doctors from all parts of China came to the palace, and one foreign physician, an eminent Scotchman practicing medicine in Pekin, was asked for advice. He refused to prescribe, however, upon being told he could not see the imperial patient and that his medicines must be administered second hand. As a result of the illness the Empress died, although the Chinese doctors did everything in their power.

"When her son became of age the Empress Dowager pretended to abdicate in his favor. She was still the real ruler, however, and when he died in 1875 of small pox, as it was claimed at Court, she picked out her nephew, Kwang Su, the much-persecuted Emperor, to succeed him. She did this nothwithstanding his wife, the Empress Aleulet was soon to have a child.

The Empress died, however, before the child came, and the enemies of the Empress Dowager say Her Majesty had something to do with the death. It was at any rate convenient in raising no opposition to the existing regime. While the little Emperer was in his childhood there was of course no opposition to the rule of the Empress Dowager. She was monarch throughout and ruled absolutely until the young man began to take things into his own hands, when she had him deposed.

A MOTHER MAKES TROUBLE.

One of her troubles with the Emperor was, it is said, on account of his mother. This old lady, the wife of Prince Chun, had called upon the Empress Dowager at her palace in Eho Park, some distance from Pekin, and had remonstrated with her concerning her demands that the young Emperor should so often come out to consult with her when his health and the interests of state demanded his presence in the palace. This made the Empress Dowager very angry. She ordered her servants to take away the Emperor's mother's sedan-chair and made her ride back to Pekin in a common cart. The old lady was so mortified that she died the next day. This happened in 1896 and it caused an estrangement between the Emperor and the Empress Dowager, which increased.

"The last straw which broke the back of her Majesty's patience was the report that the Emperor had ordered his soldiers to imprison her in her palace and to prevent her having anything to do with the government. It was then that she sent for Yung Lo, her friend, the head of the army and ordered him to seize the Emperor and confine him.

"The Imperial Court at Pekin has been perhaps the most exclusive of the courts of the world. The Emperor is father, priest, king of the Chinese nation. He is the Son of Heaven, the chief god of the people. He stands higher religiously than either Pope or Czar. He prays and sacrifices for his people, and everything connected with him is holy.

"It has been much the same with the Empress Dowager, who has been pulling the strings which made this imperial puppet act.

An Empress is too holy to be looked at by common eyes and her feet are too sacred to touch anything but clay of the imperial yellow hue. I had visible evidence of this during a recent visit to Pekin. I was riding through the streets early one morning when I saw several hundred half-naked coolies, pushing wheelbarrows of yellow dirt in front of them. A little farther on I saw others scattering such dirt over the road, covering it smoothly with the yellow clay.

A MOUNTED MANCHU ARCHER.

"At the same time I could see the householders tacking up straw mats and cloths in front of their houses and officials stretching blue cotton across the side streets. I asked the reason and was told that the Empress Dowager expected to take an airing that afternoon and that the streets were being prepared for her. Our minister was apprised by the court of the fact, and he thereupon warned all Americans to keep away from the line of march, and I was told that all the Chinese living along it would get down on

their knees and bump their heads against the ground in adoration while her Imperial Majesty passed.

"At such times Royalty is always accompanied by Manchu archers, and the Peeping Tom who dares to look out through a hole in the mats is liable to get an arrow in his buttonhole of an eye. Her Majesty has always been a great stickler for form, and the Pekin Gazette is full of the punishments meted out for the infraction of the rules of the palace.

"One of her chief complaints against the Emperor was that he received his ministers improperly, allowing them to stand and sit before him instead of making them kneel as formerly. The grooms of the palace have often been handed over to severe punishment for not having her Majesty's carriage ready on time, and a young servant named Kau was executed for presuming to submit a memorial to the throne criticising her. The old Empress Dowager had the young man brought into her presence and asked him if the memorial was his own idea. He replied that it was whereupon she directed that his head be cut off.

RECEIVES FOREIGN LADIES.

"Until recently Her Majesty received her officials behind a screen, allowing no man to look upon her divine features. Of late years, however, she has given them audiences face to face, and when the brother of the Emperor of Germany, Prince Heinrich, visited Pekin a year or so ago, she gave him an audience and actually shook him by the hand, a thing heretofore unknown in Chinese history.

"It was the Empress Dowager who first admitted foreign ladies to the court and palaces of the Emperor. This first happened two years ago and it was repeated again last year (1899). The first reception was a great step in bringing the Chinese into communication with the rest of the world. It was regarded as a precedent and as an important mark on the pages of modern China. The manner of the reception was most interesting. It was described by one of the ladies in attendance. Said she:

"'The reception was remarkable in that it was the first ever

given to foreign ladies, and also in that we were the first foreign women Her Majesty had ever seen, as up to that time no foreign woman had ever been in the palace.

"'The reception required a long time for its arrangement. There were no rules of procedure and the leading Chinese officials and their wives labored over it for weeks. They held many conferences with the foreign ministers, but after a time all was satisfactorily arranged and the day for the call was set. It was decided that we should meet at the house of Lady MacDonald, the wife of the British minister, and that she as doyenne of the diplomatic corps should lead the procession.

"'The reception was held in the daytime. This was contrary to the usual custom of the palace, where the audiences are usually at night, or about daybreak. It was at ten o'clock when we assembled at the British legation and we were taken from there to the Imperial City by a mounted escort of Chinese soldiers. Each of us rode in an official chair carried by four Chinamen in livery, and each was accompanied by two of the petty Chinese officials, or mapoos, belonging to her legation.

IMMENSE ESCORT FOR SEVEN LADIES.

"'There were seven ladies in all, and the procession made up of these chairs, those of the interpreters, and the regiment of Chinese cavalry was a long one. It took its way slowly through the wide streets of the Tartar City and on into the Imperial City to the gates of the Forbidden City, the Holy of Holies of the Chinese Empire, and to the place in which the palaces of the Emperor and his Court are. We were taken through great walls, across moats, over bridges of marble, past many guards and officials of different rank.

"'At the gate of the Forbidden City the chairs were halted and we all got out. Here we found the toy railroad train given by the French to the Emperor waiting for us, with a crowd of eunuchs ready to push it over the track. There are several thousand of them employed about the palace.

"'We entered the cars and were carried over a little railroad

through a vast extent of beautiful gardens, by lakes and winding streams, past one great palace after another, and at last stopped at what I might call the Hall of Audience. Here we found a large number of the ladies of the palace waiting us. They were beautifully dressed in Manchu costume and with them were many eunuchs. We were met by the ladies and conducted by them up the stairs into a large room, at the back of which, on a platform with a little table in front of her sat the Empress Dowager.

DRESS OF THE EMPRESS DOWAGER.

"'Her Majesty was dressed in a pale-yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the head-dress commonly worn by elderly Chinese women, her hair being fastened in a knot at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of large size.

"'I was struck with Her Majesty's youthful appearance. She was sixty-four, but she looked ten years younger. Her face was plump and free from wrinkles. She had a high forehead, elongated perhaps by the custom of the Chinese ladies of pulling out the hairs at the edge of the forehead with tweezers. She had a strong face and in youth must have been very pretty. During the audience she frequently smiled, and I could see no signs of that cruelty of disposition with which she has been charged.

"'Beside the Empress Dowager sat the Emperor, a pale, delicate-looking Chinese youth, and behind her were many young Manchu princesses clad in gay costumes, with their hair done up in the gorgeous butterfly fashion common to the court. All of these waiting maids were delicately painted and powdered. The Empress Dowager was not.

"'Lady MacDonald made the address in behalf of the foreign ladies. She spoke in English, and her words were translated into Chinese by the interpreter of the British legation. Her Majesty replied in an address which was read by Prince Ching, the Premier of the Empire, and which was thereupon translated into English. In this address Her Majesty made us welcome to the palace

and to China. She said she was glad indeed to receive us as foreigners and that we should be friendly to one another, for were we not all of one family?

"'After this Prince Ching presented us each in turn to Her Majesty, and we were then taken into a great banquet hall where the Empress Dowager, the Empress and the score and more of princesses sat down to dinner. The banquet was fine, being made up of many courses and consisting of both Chinese and foreign dishes. Each lady was supplied with chopsticks and a knife and fork and could use which she pleased.

"'After the banquet the Empress Dowager again met informally with the ladies, drinking tea with each of them in turn, and in some cases throwing her arm about one and embracing her.

"'At this time she gave each lady a present of a beautiful gold ring set with a pearl as big as a marrow-fat pea, three silk dresses from the royal looms and a set of two dozen combs. Throughout the whole audience she was exceptionally gracious, and her manners were as polite and affable and at the same time as dignified and ladylike as could be those of any Empress of Europe.'"

Such is the Empress Dowager of China in court.

CHINESE POLITENESS AND RESPECT.

With an Emperor controlled as the present one has been, and with an Empress Dowager of this type, it is curious to note what the outcome of their efforts is in the Empire which they control. Emil S. Fischer notes some very curious results from the form of government and the habits and customs imposed upon the ruled by the rulers. He writes:

"The Chinese wealth and distinction never walk in the street; they either ride on horeback or are carried in chairs. But if by chance the person riding or being carried should meet a friend of equal or higher rank, also traveling by the same means, both parties will alight and make the peculiar kowtow bow. This kowtow, when speaking to the Emperor, consists of kneeling, and bowing the forehead thrice to the ground. The foreign ministers were formerly compelled to do this when received by the Emperor.

"Lord Amherst, British Ambassador in 1816, refused to make the kowtow and was not received by the Emperor. In 1873, after many years of controversy, the rule was changed so as to allow foreign diplomats to be received standing. For the last two years they have brought it so far as to address the Emperor directly on the Imperial platform. In China it is customary in addressing persons to greet them with titles of distinction, such as 'Hung erh' (My Elder Brother); 'Lao yeh,' (Your Venerable Highness), or 'Ta lao yeh,' (Your Great Honor), as well 'Ta Jen,' (Your Excellency).

"A most peculiar thing about the Chinese is that they do not know the value of time. We have had some convincing proof of this in the late uprising. The Chinese were in no hurry to let us know that the diplomats and foreign residents of Pekin were alive. The manner in which the Chinese ignore time may also be noticed in another way. If a Chinaman announces his visit for official or other business you may be sure that he will arrive from an hour to a half a day later, sometimes even on the next day, without deeming it necessary to apologize for the delay.

"When the caller finally does arrive, there is generally a long exchange of polite phrases and words. Afterwards you drink tea and smoke pipes. During all this time you talk of politics and the weather, and possibly, just before the caller intends to leave, he will casually bring up the purpose of his visit."

CHAPTER XXVI.

Punishment for Crimes.

Penal Code of China—How Long it Has Been in Existence—Punishment for Various Crimes—Frightful Tortures Imposed Upon Prisoners—Method of Execution—Manner of Detecting Crime—Number of Annual Executions—Populace Generally Honest—Great Criminals Almost Unknown.

IN many points the similarity of the Chinese with the English law is startling—the classification of crimes—homicide, larceny, robbery, burglary, embezzlement; the definition of each, for example, the division of homicide into justifiable and excusable; the requisites for larceny, or the entry by night for burglary, are such as every student at the Temple is familiar with, even the advowson of a Chinese temple, following the rule of our canon law, belongs to the founder, and one begins to doubt whether the author has not somewhat squared eastern practice to fit western theory. On the other hand, obvious differences abound—the use of torture as a method of obtaining evidence, the contempt of life and the frequency of the death sentence, and responsibility of the family for the offenses of all or any of its members, would shock the Old Bailey practitioner. The first, though not recognized, is always used, and if a man has been "warmly questioned" it means he has been "beaten to a jelly."

THE CHINESE EXECUTIONER'S SYMBOL.

Family responsibility is a remarkable feature of the Chinese system and far-reaching in its effects; it works both ways; not only are members of the family responsible for one another's crime, but injury to one member is aggravated by injury to another. If a person kill three members of the same family the slayer himself will suffer the lingering death, his property be confiscated and his wife and children be involved in the offense.

Next to the Emperor the public official in China most feared and observed by the people is the royal headsman or executioner. Of all the many methods adopted by the Chinese to end the life of

a criminal decapitation is considered most ignominious. Hanging in that land, as in nearly all others, is regarded with horror by the condemned, but if a Chinaman be hanged his soul has a chance of journeying across the "Golden Bridge" to heaven. If he is beheaded he is lost for all eternity, and for him there is no future life.

The Chinese headsman wears a ring of silver, curiously wrought and embossed. This is the most important symbol of his office. People meeting him on the street and knowing by the ring on his hand what his official duties are shrink from him as they do from lepers. He stands alone among all the people, feared, hated and loathed. To him criminals who are to be beheaded are brought on the day set for execution. He it is who causes them to kneel with their hands tied behind their backs. Their queues are either held in front of them by an assistant executioner, or coiled on the top of the head. The neck is thus left bare for the sword. This sword is a long, single-edged blade, slightly curved like the scimiter. It has an enormously long handle, and this is gripped with both hands by the headsman. The condemned kneel in a semicircle and the headsman starting at one end of the line, with a slight movement of the wrist, somewhat similar to that in the lunge with the foils, cuts their heads off, one after the other. The sword is not swung. Two strokes are not necessary. All is done neatly and expeditiously, and to all intent painlessly.

HAS CUT OFF HEADS A THOUSAND YEARS.

The penal code which provides for their beheading has been in existence over 1,000 years, and it is estimated that there are annually 12,000 people beheaded within the Empire. During the height of the Tai-Ping rebellion there were frequently as many as 400 executions per day on the Canton ground. Governor Yeh, of Canton, boasted that he had put to death 70,000 Chinamen. When the English captured the city in 1857 and gained temporary possession of the place, they investigated the prison outrages, and for the time mitigated them to a great degree. They found 6,000 prisoners confined in the four prisons. Many of the poor wretches had been bastinadoed until they could not walk, while others had

horrible gashes in the abdomen or thighs, were half starved and covered with festering sores.

Death by the Lin-Chi, as known to the law officers of China, means "cutting up into ten thousand pieces." The victim is fastened securely to a cross and then the executioner begins his work. He cuts strips of skin from over the eyes, from off the cheeks, the flesh from off the fleshy part of the arms and legs and the skin from off the breast. The flesh and skin thus cut are left hanging down in strips. He then stabs the victim in the abdomen with a sword, and finally cuts off his head, which is put in a pail or cage and hung up on the city wall or nailed to a bamboo pole and exhibited in a public place with placards, stating the crime and warnings. It is not an infrequent sight to see a cage with a ghastly head peering out of a tree during great disturbances.

"Cutting into pieces" is the most ignominious of all capital punishments. Women as well as men are made to suffer this death. It is the general punishment for parricide, adultery and extreme cases of treason.

Executions usually take place outside the city wall, but some cities have execution grounds, as in Canton. There is an alley in Canton twenty-five feet wide by seventy-five feet long, with hundreds of earthen jars arranged in tiers along the rear of the buildings that enclose it. A space in the centre is reserved for the actors in the terrible drama. When the head is cut off it is placed in one of the jars, and if not exhibited is left there to decay, while the body is cut into pieces and scattered abroad or taken outside the city and thrown to the scavengers.

SOME TYPICAL TORTURES.

A favorite torture in China is what the natives jocosely call the "monkey grasping the peach." The culprit is hung on a rod or pole by one arm. The rod is fitted under the right arm-pit and the right hand is tied to the right leg at the calf. The left arm is forced under the left knee and also tied to the right hand—that is the thumbs are tied together. And there the wretch is suspended on the rod grasping his own leg.

A purely Chinese torture is the standing in a cage. The victim is suspended by his neck with only the very tips of his toes touching the bottom of the cage. Pirates and robbers have been left to die thus of starvation and exhaustion.

Many torturers have whips with hooks all over the lash. To extort a confession or money they give a blow, and if the culprit does not confess or comply with the demand the lash is jerked away and another terrible flesh-stripping blow is given, and so on.

The rack is in China, as it has been in all other countries, the superlative of all that is horrible. Squeezing the fingers between boards by means of cords and compressing the ankles until all semblance of bone is gone and the ankles are nothing but a horrible mass of jelly is the consummation of all brutality; and this is common and always has been done in China, and with the sanction of high officials. There are other tortures committed that the government does not sanction, but as it does not prohibit them they are inflicted by petty officers principally to extort money.

THE CHINAMAN IS ACCOUNTED CRUEL.

It goes without question that from the Western point of view the Chinaman is abhorrently cruel and possesses absolute indifference to the sufferings of fellow creatures. These are peculiar characteristics of the Tartar and Mongolian which, while they prevailed in the Latin and Anglo-Saxon world for a number of centuries, have in a sense disappeared there now. It has been stated that Japanese and European soldiers captured during the present troubles have been forced to undergo the Lin-Chi but the proof for this is not at hand. A quite common punishment, though, for petty offenders is the use of the cangue. This is a hard collar of wood placed around the neck of the person convicted of light offense. When locked it prevents the prisoner feeding himself, or of slaking his thirst. If he does not die from lack of food or drink it is because of relatives or friends who supply him with these necessities as he wanders through the streets. He can only sleep at night while standing up. With the collar on he cannot recline or stoop over without injuring his neck. Madness often

overtakes the unfortunate victims of the cangue, and they rush from pillar to post, babbling and shrieking. To foreign eyes it is a sight, once seen, never to be forgotten—a horror of horrors.

HOW CRIME IS DETECTED.

The penal code of China is clear, precise and logical, but harsh. There are no recognized advocates and if the Mandarin allows friends or relatives to plead, it is entirely an act of condescension on his part. Being relatively far less numerous than in Europe, the magistrates decide cases in a much more summary manner. Still armed with the right of inflicting torture, they exercise it with the same severity as was formerly practised in the West. Scourging, tearing out the nails, crushing the ankles or fingers, hanging by the armpits, and a hundred other excruciating torments are inflicted for the purpose of extracting confessions or revelations of accomplices. In this manner crime is detected. Fortunately the nervous system of the Chinese is far less sensitive than that of Europeans.

All capital sentences are submitted to the Emperor, and delayed until autumn, when the final decision is made, and the names of the reprieved encircled by a stroke of the vermilion pencil. But in times of disorder or political revolutions the provincial governors are armed with absolute power and move about attended by bands of executioners, who are kept busily engaged at their sanguinary work.

The native tribunals in the European concessions at Shanghai and the other treaty ports are assisted by foreign residents, whence the expression "mixed courts," by which they are usually known. In these tribunals torture is never applied, at least in the presence of the European judges, and in Hong Kong the English have also abolished torture. There is even some hope that it may eventually disappear from the penal code of the Empire.

These mixed courts form an interesting social feature of Shanghai, where "offences are tried before two judges, one Chinese and one foreign. One of the English judges took me with him one day and I sat on the bench next to the Chinese official, who had

the rank of Chih-Fu," writes Gill. "The room was fairly large, and the judges' table raised on a low platform. The space in front was divided into three portions by railings; the policemen, witnesses, etc., were on the right, and the prisoner was brought into the centre division led by his queue. He was obliged to remain on his knees during the trial.

"This man had pretended that he was a broker, and had gone to the different European firms, from each of which he had obtained a sample of sugar, which he afterwards sold retail. He was convicted and sentenced to two months' imprisonment. The Chinese official at this stage of the proceedings offered me a cigar, and tea was brought in; after which refection another prisoner was arraigned for driving a jinnyrickshaw without a license, and for which he received twenty blows with a stick. The next had stolen a watch; and the last, in a crowded thoroughfare, had refused to 'move on.' It was a very amusing sight, and strangely like 'orderly room' in an English barrack."

When any of the richer classes of a district are dissatisfied with the conduct of a Mandarin, they are never prevented from instigating the lower classes to make disturbances by the fear of personal punishment.

SYSTEM OF FALSEHOOD AND CORRUPTION.

Some years ago a magistrate having been killed during an outbreak in the east of the province of Kwangtung, the provincial judge was sent from Canton with a strong force to seize and punish the criminals. On his arrival, however, he found a large body of men assembled in arms to oppose him, and the matter was disposed of by a secret compromise, as so frequently happens in such cases in China.

The wealthy members of the community, who had instigated the murder of the district magistrate, awed by the force brought against them, bought about twenty substitutes ready to personate the true criminals. They then bribed the son of the murdered man with a large sum to allow these men to call themselves the instigators, principals and accomplices. The judge, on the

other hand, being obliged by the code of the Board of Civil Office to execute somebody, or see himself involved in punishment, knowing also that if he attempted to bring the real offenders to justice they would employ all their means of resistance, ending possibly in the defeat of his force and his own death, gave way to these considerations, supported as they were by a bribe, and ordered the twenty innocent substitutes to be put to death.

This is one of the many instances in which the pernicious effects of the practice of personating criminals make themselves apparent. A system of falsehood and corruption has been engendered by it that is appalling, and, as in this case, leads frequently to the results which cannot be contemplated without a feeling of horror.

SUICIDE CUSTOMARY.

The customary Oriental way of escaping the dishonor of defeat is suicide. In 1860, when the Taku ports were taken many Mandarins took their own lives, as well as lives of numerous officials, and when the British captured Ningpo and Ching-kiang, scores of women, imagining that they would be subjected to brutality by the foreign soldiers, slew themselves in the presence of their husbands, who followed their example. The victors found dozens of bodies in wells and ponds belonging to private residences.

The Chinese are more addicted to suicide than any other people and under certain circumstances the act of self-destruction is considered the most virtuous and heroic imaginable. This is particularly true of civil or military officers who refuse to survive defeat in battle or an insult offered to the sovereign of the country. Opium, hanging and drowning are the favorite methods adopted, and the unfortunates, believing that beyond the grave the shades of the departed are clad in garments like those the defunct wore at the time of death, usually put on their best clothes in preparation for the deed.

On a previous occasion the Emperor's summer palace was destroyed as a lesson to the government, but if it is found that the present rulers are responsible for the deeds recently committed by the Boxers, in their uprising, the whole of the Forbidden City will

doubtless be razed to the ground, and the injury to the sensitive feelings of the official class will be frightful.

On the other hand, if the government is able to clear its skirt of accountability, it will be required to inflict punishments on a wholesale scale, and this will be accomplished in many ways peculiarly Chinese. The leaders of the rebels, or the principal scapegoats, will be sliced to death—a mode of execution while barbarous and cruel, is the most scientific known.

According to the rules governing the process the victim is cut into a specified number of pieces, which may be 120, 72, 36 or 24. If there are extenuating circumstances, the number of pieces may be reduced to seven or eight, which brings death relatively soon. But in every instance the succession of cuts is regulated as exactly as those used by a butcher in dividing up an ox.

SUICIDE REGARDED AS HONORABLE.

Suicide is considered less disgraceful than any form of death at the hands of the public executioner. The victim receives a handsome lacquered box, wrapped in silk of the citron yellow color sacred to the Emperor. On opening the receptacle a white silken cord is found lying within, neatly coiled. This is a silent though stern suggestion to the recipient to take his own life by means of the rope thus provided. If he fails to act upon the hint within twenty-four hours the executioner claims him.

The only way in which the Imperial authorities can make their own good faith manifest in the present uprising is by wholesale executions. The bodies of the offenders, save in a few cases where reclaimed by relatives, will be thrown into huge pits, while the heads will be consigned to tubs of quicklime and thus consumed. Exceptions will be made with the heads of ringleaders of the Boxer movement, which will be exposed in cages in various cities and towns, so as to be a warning.

Minor offenders will lose one or both ears, and others will have their names and crimes tatooed on their cheeks—certainly a most efficient penalty as far as it goes. Slow strangulation on the cross will be reserved for special cases, the rule governing this method

requiring that the Sheriff shall attach his seal to the knot of the rope, while at the head of the cross, just above the head of the malefactor, is posted a strip of paper with the name and offence written upon it.

The frenzy for martyrdom is still active in the world. To-day hundreds of men and women in this country are eager to go to China and take the places of the missionaries who have died and are perishing at the Boxers' hands. The Boxers are fighting and seeking to destroy the foreign devils, being led by their priests to believe that they will go straight to glory. The execution of 10,000 or 50,000 of them will have no appreciable effect as a lesson to the mass of the population. Even under ordinary circumstances Chinese are wonderfully indifferent to death.

A great many wholly innocent persons are sure to suffer punishment with the guilty at the conclusion of the present episode, because in China it is customary to extend the penalty to the relatives of the offender. Chester Holcombe speaks of a Chinaman who was convicted some years ago of having broken open the tomb of a prince, and robbed the coffin of valuable ornaments which it contained.

Though nobody else had anything to do with the crime, his entire family, numbering thirteen persons, and comprising five generations, from a man ninety years of age to an infant two months old, were put to death. The criminal himself and his parents were sliced to death, of the others the men were beheaded and the women strangled. The children of the man who tried to assassinate the Emperor Ta-hing, early in the century, were executed by strangling.

SHORT NOTICE OF EXECUTION.

Convicted persons usually undergo frightful tortures in the prisons before they are executed, many of them dying from oft repeated floggings, and a deadhouse is a necessary adjunct to every jail. Sometimes convicts are starved to death as a mode of punishment Those who are to be executed receive only a few minutes' warning. When the hour arrives an officer enters the prison,

carrying a board on which is pasted a list of names of the offenders who are to atone for their crimes.

This list he reads aloud, and each prisoner whose name is called answers it, being made to sit in a basket, in which he is carried into the presence of the judge. After answering a few perfunctory questions as to his guilt, he is carried to the execution ground, pinioned. His friends bringing him a few cakes, a little soup, or, if they can afford it, betel-nut, which acts as a narcotic. Persons of wealth and distinction under such circumstances are apt to intoxicate themselves with wine.

The Taotai of Tien-Tsin, during a recent war, was appealed to by foreigners in behalf of the Chinese wounded and sick, who were suffering horribly and receiving no nursing or other attention whatever. He seemed surprised and replied:

"What do I want with wounded men? The sooner they die the better. China has plenty of men."

HUMAN LIFE VERY CHEAP.

This remark affords a key to many matters in China that puzzle the foreigner. Men are a drug in that country and human life is not considered valuable. But the populace are generally honest, earning the commercial reputation "a Chinaman's word is as good as a bond," and great criminals are almost unknown, so severe are the punishments inflicted for petty offences.

While piracy to any large or organized form has disappeared from the borders of all truly civilized, and from most uncivilized lands, it still exists to a vigorous degree along the coasts and navigable rivers of China. All historians of China and all modern travelers and foreigners resident in that country find frequent occasion to speak of the dangers to local commerce from the presence of these freebooters, of the frequent robberies and other outrages committed by them and of the occasional fruitless efforts of the Chinese government at their suppression.

"Foam of the sea" is the expressive title which the Chinese apply to these piratical bands, whose numbers and strength are so great even at the present time as to constitute a standing and

serious menace to the safe and orderly course of traffic on the navigable waters of the Celestial Empire.

The pirates's fleets have become so strong at times as to be able to defy the regular government forces, making it necessary for the latter to call in foreign aid. Early in the century a fleet of 600 pirate junks made their rendezvous at the mouth of the Pearl river and plundered and murdered the peaceful inhabitants of the coast towns of Kwangtung, for a long time unmolested.

Finally, in 1810, the governor of Canton made an arrangement with the Portuguese for assistance in suppressing them. The piratical fleet was attacked and blockaded for ten days by the combined forces, but without much damage; they would probably not have been overcome at all had not a rivalry broken out between the two pirate leaders, leading to a fight between their factions, and the consequent defeat of both by the allied troops.

PIRATES CALLED "BLACK FLAGS."

It was these same sea-robbers who, in alliance with the brigands on land, figured prominently in the insurrection of 1854 '55 and who were among the victims of the wholesale executions which followed the triumph of the imperial forces. In later years in the troubles at Annam and at adjacent points on the Chinese coast, these marauders came to be known under the suggestive name of "Black Flags," and as such for a long period held in terror the coast people on both sides of the border. In fact, the "Black Flags" have continued their nefarious business to this day, living by plunder by land and sea, and securing immunity from punishment often, it is said, either by bribing the government officials or by sharing their plunder with them.

Pirate bands of a less formidable character infest all the great river-ways running into the interior of China, and are especially numerous in the neighborhood of the large cities, where they lie in wait in inlets and other secluded recesses of the rivers to pounce upon any solitary or defenceless junk that happens to come near. So common is the risk and danger of these pirate attacks that convoys of boats bringing grain and other products from the

interior towns make special provision to protect themselves from plunder.

Unwary foreigners traveling by boat along the Chinese rivers have frequently suffered from the raids of these pirate junks. The general government make a brave show now and then at suppressing these thieving gangs, and a few are caught, tortured, sliced up, or otherwise put to death in approved Chinese fashion, but the work is never done thoroughly nor followed up in a way that results in any real diminution of the pirate bands. This form of thievery, in fact, seems to have gained somewhat of that popular sanction which in China is accorded to every custom or practice having a record of long years behind it, and is not likely to be broken up until China has a modernized government. Of the pirates in the neighborhood of Canton Mr. B. C. Scott, the British Consul at that city says:

LAWLESSNESS AND ROBBERY.

"Constant use of the words 'piracy and pirates' in connection with the lawlessness in Canton waters and on the West river is liable to give the public a false impression of the state of things prevailing there, and to conjure up pictures of Captain Kidd and other buccaneers. Lawlessness and robbery, clan feuds and fights are rife; the population is armed with rifles and revolvers sufficiently to constitute a danger to the peaceable and well-conducted, and even to the provincial authorities themselves.

"But it would be difficult in the face of the statistics of the trade for 1899 to show any injury to trade. During the year not a single bale of British goods has been lost in numerous cases of armed robbery. The returns of foreign trade do not warrant the belief that the import of foreign goods has even been hindered.

"The 'piracies' are gang robberies with arms, but without, for the most part, actual violence. The usual method is as follows: A Chinese passenger boat, capable of holding about 200 passengers starts on its trip to tow a steam launch. Either at the point of departure, or at some calling station en route a gang of men with revolvers go on board in the guise of passengers. If they suspect

that any examination for arms will be made they conceal their revolvers in sealed jars, supposed to contain pickles or preserved fruits, sometimes addressed to an official or some prominent person further up or down the river, and then when they arrive at some place where they have arranged to be met by confederates they 'hold up' all the passengers.

"The launch temporarily disappears and the highwaymen 'go through' the boat, taking all money, jewelry, and valuables, and then take their departure, the launch returning to the boat and continuing its voyage.

"When it is the launch itself which carries passengers the same course is pursued; the gang then takes possession of the launch, compelling the engineers to attend the engines, and then either run up some creek, where confederates are waiting for them, or use the launch to make other robberies on launches, or passenger boats, or junks. But they never hold a launch for more than a few hours, and never dream of making off with it as a prize.

"When a gang has finished with a launch the men usually take a polite farewell of the master and crew, and sometimes give them a few dollars. In fact, the whole matter has been grossly exaggerated, and a false impression has been created in the public mind at home and in China. Since Li Hung Chang became Viceroy matters have assumed a different complexion. Robberies committed on launches and passenger boats have temporarily ceased. But the mischief is deep-seated, and the evils caused by years of maladministration cannot be eradicated in a day."

CHAPTER XXVII.

Exaggerated Strength of the Army.

The Navy of the Japanese War—Fighting Qualities of the Chinaman—Weapons Most Preferred—Past Conflicts and Their Results—Physical Courage Often Lacking—Arsenals and Their Capacity—Knowledge of Iron and Steel—Use of Foreign Armament—Many Foreigners With the Army.

CHINA'S army comprises the "Eight Banners," nominally containing about 300,000 men. The national army whose normal strength is 550,000, has about 200,000 available for war. Besides these forces there are mercenary troops ready, Mongolians and other irregular cavalry.

Irregular cavalry are nominally 200,000 strong, but like everything else in China they mostly exist on paper. They number but 20,000, and are of no military value. The total land army on a peace footing is put at 300,000 and on a war footing of about 1,000,000, but the army as a whole has no unity or cohesion.

There is no proper discipline, the drill is merely physical exercise, and many of the weapons are long since obsolete, but since April, 1895, British firms have shipped to China 71 guns of position, 123 field guns, 297 machine guns, and a German firm has supplied China with over 400,000 Mauser rifles and 3,000,000 rounds of ammunition. From this it will be seen that the Chinese are not as backward as regards war material as has been supposed.

During the war with Japan the Chinese navy disappointed those who regarded it as an effective firing force. Since then a number of modern vessels have been added to the fleet.

HAS NO ARMORED CRAFT.

The Chinese navy has never recovered from its conflict with Japan, and to-day cannot boast of a single armored craft in the whole fleet, or two fleets, for so the service is divided. This at once narrows its service, but it does not preclude the commission of some pretty serious damage to the fleets or transports of the allied powers. The imperial service has eight protected cruisers of modern

design, the oldest being but ten years old. Of these ships two of them have 14.5 and 16 knot speeds, while the six remaining can do from 20 to 24 knots and are evolutions of the Armstrong cruiser of fine rapid-fire gun power. The American New Orleans and Albany are smaller versions of the class.

There are but six other cruisers of older date—14 and 15 knot craft—armed with pretty heavy Krupp guns of effective pattern. The Hai-Chi and the Hai-Tien, built in 1897, and 1898, are of 4,300 tons displacement. They each have a main battery of two powerful 3-inch and ten 4.7-inch quick firing rifles, with a supplemental force of sixteen 3-pounders, six 1.1-pounders and a number of smaller quick firing pieces. They carry five torpedo tubes and have complements of nearly 400 persons.

SWIFT AND DANGEROUS CRAFT.

With a forced draft speed of 24 knots these ships would be a serious menace to transports not heavily convoyed, and to unguarded merchantmen they might prove even a more costly danger. The Hai-Shen, Hai-Shew, and Hai-Yung, built in Germany, in 1897 and 1898, are vessels of 3,200 tons displacement, and can do their 20.7 knots under forced draft. Each of them carry three 5.9-inch and eight 4-inch quick firing Krupp rifles, together with an auxiliary force of a dozen small rapid-fire pieces.

Of gunboats, or torpedo cruisers, as the official list is pleased to call them, there are nine, one of 24 knots, one of 22 knots, three of 16 knots, and four of 11 knots—the last four could hardly do much against the modern speedy torpedo boat. Of gunboats and torpedo gunboats of older design the navy has eleven, but they are of more defensive than offensive value.

Of torpedo-boat destroyers, there are four new German-built vessels of 35 knot speed—boats that are equalled to anything of the kind possessed by any other naval power. Of China's torpedo boat flotilla there remain of the fleet she had before the war with Japan thirty first class torpedo boats, to which should be added two fine German boats of recent date. These vessels can make from 18 to 24 knots, and are to be counted a pretty formidable force. There

are eleven smaller boats of a 19-knot type, also survivors of the war with Japan. Many of these torpedo boats have been kept in constant use in the customs revenue service, and their crews are perfectly familiar with the mechanical handling of the craft, which, before everything else, is the prime consideration in the successful management and endurance of this type of fighting vessel.

NAVAL STRENGTH UNDERESTIMATED.

As a modern navy estimates, China's present force would certainly have no show in a stand-up fight with armored ships, but with her cruisers and gunboats told off for commerce destroying and transport attack, and her torpedo boats and destroyers in hardy hands set against the enemy's forces of all sorts—for a torpedo boat's sting may mean a battleship's death—the Chinese navy becomes anything but a passive force. In fact, inspired by that reckless spirit easily aroused in the Chinaman half-way well led, a Chinese torpedo boat or destroyer might accomplish a great deal more than a modern battleship in the same hands, for the fear of death and the facing of appalling odds are things weighed lightly by the Mongolian mind when once thoroughly aroused.

Generally, the ships of the Chinese navy have been undermanned, but there are waterbred and seafaring natives enough to man any number of Chinese fighting ships. In physique, the native sailorman is a fine man, and of his endurance the whole world knows. In the battle of Yalu, the Chinaman proved in many instances the sterner stuff in him and that baptism of fire has done a vast deal to strengthen the fighting spirit of the present Chinese jacky. Mentally, he is a fatalist, and the prospect of death does not affect him if he be properly led, and there are plenty of his own countrymen and men of other nations only too ready to lead him if occasion require.

It is not generally known that the Chinese have their own naval schools—two, in fact, and that they are no longer dependent upon foreigners for their engineer and executive officers.

The college at Nanking was established by the Chinese government in 1890, at the instance of Viceroy Tseng-Ko-Chuan, and,

under the direction of Prefect Shen-Tun-Ho, with the object of providing executive and engineering officers for the Nanyang, or southern squadron, then consisting of fourteen vessels of modern type; the Peiyang, or northern squadron, being supplied with officers by the college at Tien-Tsin, established in 1882, and destroyed by the allied forces during the recent attack.

GREAT CARE FOR NAVAL STUDENTS.

The college at Nanking provides for the education and maintenance of 120 students, sixty being trained for the line and other half for engineer duty. They are entered for a course of from five to six years' training in the college class rooms and workshops, with the torpedo, at the Shanghai Arsenal, and on board the training ship Wantaio, which is attached to the college for that purpose. During the whole of this time they are housed, clothed, fed, provided with all necessary books and instruments, and paid a small monthly salary by the government—their relatives or guardians guaranteeing, under penalty, that they then remain in the government service as officers in the Chinese navy.

The staff consists of four instructors in the executive branch, the chief instructor and instructor afloat being Britons, while their assistants passed through Greenwich and had experience in the English and Chinese navies. In the engineering branch the chief instructor is an Englishman, his first assistants being graduates of the Tien Tsin and Nanking colleges, and engineers in the northern squadron during the Chino-Japanese war. The torpedo branch is in the hands of Chinese instructors trained in France, and the drill and gymnastic instructors were trained by German officers. There are of necessity a number of teachers of Chinese, the students being drawn from various provinces, speaking different dialects, and knowing but little, if any, of the language used in official circles.

The sum granted yearly from the imperial exchequer for the whole of this work is 42,000 tsaoping taels, approximately $30,000. Each student, therefore, costs the government to house, feed, clothe, provide with books and instruments, and even liberal pocket money from a Chinese point of view, $250 a year, or $1,500, to turn out

an efficient executive or engineer officer pledged to government service for life.

Everything is done in the English language, and no better proof of the work done by the student can be had than the testimony of a British naval attache:

"I have been much interested in examining the students' papers. I consider them exceedingly well done. They are wonderfully good with regard to style, neatness, and clearness, as well as regard to correctness of answers. Papers worked by our own students would not be generally better done."

The present Chinese minister to England, Lo-Fun-Loh, is a graduate of the now abandoned Foochow Naval College; and the commissioner of the Tien-Tsin Naval College to-day, Taotai Yen-Foo, completed his studies in England, and was the first man of his year at Greenwich.

The students, like those at Tien-Tsin, are sons of gentlemen, and are admitted from 16 to 20 years of age.

CHINA'S LAND FORCES.

In addition to the regular naval force there are a dozen pretty heavily armed river gunboats that have done revenue service. These vessels range in speed from seven to twelve knots, have been built since 1886, and would prove invaluable adjuncts to the Chinese army when working in the shoal reaches of the rivers beyond the approach of the heavier foreign vessels of the gunboat type. There are several transports—vessels from 1,200 to 1,400 tons, which could be made considerable factors of naval force, while the war junks which have filled many of the southern rivers would easily afford disciplined complements for the modern fighting craft of the navy.

It must not be forgotten that piracy has been a daily calling with thousands of the coast-born Chinese for hundreds of years, and men, with that undercurrent of desperation, can be found in plenty to do the bid of reckless leaders of torpedo boat destroyers, and the like in pursuit of a guerrilla warfare.

Of trained military force, as the modern application of the

term is understood, it is not likely that China can boast at present of more than 60,000 or 70,000 men, but of military retainers or untrained coolies there are in reserve quite 300,000 or 400,000. Of the trained troops, the bulk of whom are armed with a Mauser pattern repeating rifle, most of which have been made right in the Chinese arsenals, military and naval attaches speak in complimentary terms. The men are a fine lot physically, well set up, and snappy in their movements in drill. Their discipline is excellent, and they hesitate at the performance of no manœuver, no matter how novel.

The cavalry proper and the irregular cavalry are also a fine body of men, and mounted on their sturdy native ponies, they go through their evolutions with the same quick, elastic movement characteristic of the other trained troops that have felt the influence of European teaching either directly or indirectly. The artillery, equipped with a large number of typically up-to-date ordnance, are capable of effective work, and the same active spirit prevails there as with the other two arms of the service. It is in transportation and an organized commissariat that the Chinese army is weak; but with the vast numbers of available coolies the difficulty of efficient transport can be remedied to a large extent.

SOURCE OF GREATEST WEAKNESS.

The provisional independence of each division of the Chinese military forces is the sources of its greatest weakness, as was proved in the war with Japan; but the lessons of that unsuccessful struggle have been taken to heart, and, to some extent, the error has been corrected.

In equipment the troops that have not been trained in accordance with European methods, are armed with an heterogeneous lot of fighting tools, among which the ancient and ineffective gingal takes a prominent part. The gingal is a weapon some nine or ten feet in length, weighing between forty and fifty pounds. Three men are required to work it, and, when ready to be fired, two rest it upon their shoulders while the third tries to point it and to fire. The terror of such an arm is more one of imagination than per

formance, and the mobility of troops armed with such a burden is sure to be seriously handicapped.

Of arsenals China has seven. One at Tien-Tsin, one at Shanghai, one at Nankin, one at Hankow, one at Foo Choo, one at Canton and one at Ching-tu. While the really fine mechanical equipments of these stations are largely occupied in turning out useless gingals and some other obsolete guns of more modern pattern, still a considerable share of work is given over to manufacturing ordnance and small arms of a thoroughly up-to date type, including fine repeating rifles, heavy navy and coast defense guns, and siege and field pieces of recent design. The workmanship, in most cases, is of a superior order, and the machinery in the shops is of the best British and German make, while the superintendents or foremen are technically trained foreigners, or Chinese similarly educated abroad.

With the native facilities of coal and iron ore there is no reason why these facilities should not make China independent for a long time of European commodities, and, devoted to making and repairing the modern fighting arms of the service, would make the subjugation of the Chinese a pretty difficult task.

ESTIMATE OF CHINESE SOLDIERS.

The Chinese for many centuries have had a proverb that "no good man will ever become a soldier," and this proverb is in harmony with the whole make-up of the Chinese people. Just before the Chinese-Japanese war there were great predictions as to what would happen. It was stated that the world would have to reorganize her forces if the Chinese army were to take the field, that the Chinese were among the best soldiers in the world and that they were the most astute leaders, and the bravest followers of any people on earth, besides a lot more of the same tenor.

British war experts were quoted as saying that if China armed herself and drilled her soldiers properly she could swamp or trample down with numbers any nation that would come against her simply because she could put so many millions of soldiers on the field. To back up their statements they pointed to the way Geng-

his and Kublai Kahn and other Mongolians overran Europe seven or eight centuries ago.

Now, as a matter of fact, seven or eight centuries ago China was at her best and Europe was at her worst. The methods of modern warfare had not yet been evolved, and the people who were the best horsemen, could shoot the best with the bow, throw the spear with the greatest force and accuracy, and at the same time besiege cities for the longest periods, were most likely to win, and as all these things were right in line with the accomplishments of the Mongolians, they were able to do what they did toward the subjugation of a large part of Asia—especially the less civilized portion—and at the same time frighten a large part of Europe.

GENERAL MAKE-UP OF THE ARMY.

From the first those who have lived in China have had no confidence in the Chinese army. There are practically no "good men" in it. It is little less than a combination of thieves, rascals, beggars and hoodlums. They know nothing about discipline; they know nothing about the arts of war; they know nothing about international courtesy, the taking care of the sick and the wounded; they know nothing about either paying or dressing their soldiers in a way which is calculated to develop either patriotism or self-respect.

As they are practically without a national emblem, they have no "Old Glory" which makes the chills run over one and fills one's throat as it is seen carried by the sons or daughters of old veterans who "died for the old flag." Nobody ever heard of a Chinese soldier who was ready to die for the flag. He may fight because he hates the enemy, or because there is the hope of plunder, but he knows nothing about the "love your enemy" principles in time of war, if, indeed, he does in time of peace.

When this is said about the Chinese soldier, let it be understood that it is with the greatest possible respect and admiration for the Chinese character and people. They are a literary and not a warlike people. They are not drivers of the sword, but of the quill —or, more properly, the brush. They are the originators of every-

thing that has thus far come from Eastern Asia which has contributed to Oriental civilization. War brutalizes, but the Chinese productions have contributed to the development of the arts of peace.

The Chinese are therefore a peaceable people. Save in their great family squabbles, which can scarcely be termed civil wars, they have never conquered anybody. They have been repeatedly conquered—first by the Mongols, then by the Manchus—but while they were thus conquered in battle, they at once settled themselves to swallow, absorb, masticate, digest, anything one pleases to call it, their conquerors, and in one hundred years there was not enough Mongols left to "shake a stick at." They have been doing the same with the Manchus until at present the Manchu is an emasculated, opium-besotted nobody, who is ready to be vomited back on his own mountains, woods and plains, where he can live on bears, fish and fowls.

Among all the great statesmen of China one will look in vain for a great Manchu statesman. There have been those who have been influential, but it was either because of their station or their relationships and not because of their statesmanship. In studying the history of the Empire it is found that her great statesmen, as well as her leaders in war, are Chinese, though no Chinese generals can be looked upon as great save when compared with others of their own nationality.

WERE FORCED TO RETREAT.

The following incident will indicate the character of these "great generals" as they appeared at the beginning of the Chinese-Japanese war: When a certain general was about to drive the Japanese out of Corea he was asked if he knew the geography of Corea.

"Geography of Corea!" said he. "What do I care about the geography of Corea? I will just go over there and have two or three engagements with them and that will be the end of it. There is no use of my bothering myself about the geography of the country."

As a matter of fact he "went over" and had the engagements,

but the result was not what he had predicted. One of his soldiers who was laid up in a hospital after his return explained what happened. He and the others in most of the hospitals were shot in the back, and when the doctors asked how that happened the reply was about as follows:

"The Japanese," said this soldier, "came at us as though wild. We shot down those in front, but just as soon as a man fell in the front ranks some one from the next line would take his place. You can't fight people that way. When we shot down those who took the others' places some one would come and fill up the ranks, and on they would come. You can't do anything with people of that kind. They did not know when they were whipped. Somebody had to run, and as they would not, we did, and then they shot us in the back."

PROMINENT GENERALS.

During this war there were two generals who were prominent, one whose name is spelled Yeh, which foreigners pronounce as though it were spelled Yea. He was in charge of the army at first, but like a large majority of Chinese officials, there was a certain attraction about his hands that would not allow silver to pass through them.

Yeh became rich, but the soldiers did not get their pay, and so after the great defeat at Ping Yang he was removed to Pekin and placed in the board of punishment's large brick enclosure, where it was designed to remove his head from the rest of his anatomy; and another "great general," Nieh (pronounced by foreigners as though it were spelled Nay) superceded him.

General Nieh is a large, corpulent, good-natured looking man, with crowfoot wrinkles going from the corners of his eyes toward his ears. He is a good laugher. When sitting he reminds one of good St. Nicholas, of whom it is said that a certain portion of his anatomy "shook, when he laughed, like a bowlful of jelly." General Nieh has always manifested a kind disposition toward foreigners, and there has never been any trouble between his soldiers and the foreign residents in Tong Ku, or Tang Shang, or in any other part of the country east of Tien-Tsin and Pekin.

A disposition similar to that of General Nieh is that of Yuan Shih-kai. He is like General Nieh in his good nature, and like him in his general understanding of the powor of Western governments. When ex-Governor Yu Hsien was recalled General Yuan was appointed to take his place. He appointed his brother to take charge of his troops, and at once he began to put down the Boxer movement, but no sooner had this begun than the brother was recalled by the Empress Dowager. This, of course, was positive proof that the Dowager was in sympathy with the Boxers.

Notwithstanding this, General Yuan has steadily gained control of things and is spoken of very highly by those who are in those disturbed regions. Some of the leading missionaries write that "it is evident that the military officials are doing all they can to put the movement down, but in this they are not very heartily seconded by the civil authorities."

THE ANTI-FOREIGN GENERAL.

The most anti-foreign general, and one who presents a direct contrast to the two just described, is Tung Fuhsiang. This general won his reputation in Kansu, the northwestern province, a few years ago, in his battles with the Mohammedans, then in revolt. All his life he has been shut off from intercourse with foreign governments and knows absolutely nothing about their power, the nature of their arms, and the character of their fighting ability. Because his army has been able to put down the Mohammedan rebellion, which was practically a war between two rabbles, he supposes that all this trouble with "foreign devils" is because of Christianity, and so he is not only anti-foreign but especially anti-Christian.

His rabble incites fear among the natives, whether Christian or non-Christian, wherever he goes. Only a year or two ago, when it was known that he was about to come down about the region of Pekin, there was a general quaking among the country people, and awful stories were told about the cruelty of his men, and their disposition to loot, to rob and to outrage the women of the sections through which they passed. The difference between his rabble and

the armies of Nieh and Yuan is an indication of the salutary influence their contact with foreign soldiers and the representatives of foreign governments has had upon them.

It was formerly the custom in times of war for the Chinese to put to death any general who was defeated in battle. Not only was he beheaded but all the members of his family suffered the same fate, so that history is full of incidents in which the general when defeated took his own life rather than return and subject all his friends to such a sad fate. It was also the custom in times of war to loot, rob and outrage at the will of the soldiers, so that during the Chinese-Japanese war many of the better class of women had their poison all ready to take in case the Japanese came into the city.

There is one other general who has in the Boxer uprising, become prominent. This is Prince Tuan, who has charge of the Imperial Manchu troops at Pekin. He is the father of the heir apparent, and the son of the fifth prince, as he has always been called. He is said to be one of the most warlike of all the imperial princes, if not the most warlike, but the stand he has taken with the conservative party, which, of course, was forced upon him by the fact that his son was chosen by the Empress Dowager as the successor of Kwang Su, has placed him in a very unfavorable light before the world.

THE GREAT VICEROYS OF THE EMPIRE.

It is said that the large majority of his troops joined the Boxers in the neighborhood of Pekin, and it was this fact that made the Boxer movement so strong and so successful in that neighborhood. There is no doubt that he was, like the Empress Dowager, in sympathy with them, and it was probably through his influence that General Nieh was rebuked when his soldiers killed 500 of the Boxers between Tien-Tsin and Pekin. His army sets the Manchu soldiers in a very bad light before world.

There are two other men who rank higher among China's military leaders than any or all of the others put together. And yet they are not generals. They are the two viceroys, Li Hung

Chang, whom everybody knows, and Chang Chih Tung, who is almost unknown in this country. It is somewhat singular that these two men should have the names they have. They are the Smith and Brown, or the Brown and Jones of China, as indicated by the following Chinese proverb. In the Chinese primer for girls we have this couplet:

"Have you ever learned the reason why your ears should punctured be?"

"'Tis that you may never listen to the talk of Chang and Li."

As a matter of fact, if the Chinese had listened to the advice of Chang Chih Tung and Li Hung Chang, China would be far on the road to progress at the present time. Li Hung Chang, as is well known, is the viceroy of the two Kiangs, and Chang Chih Tung is the viceroy of Hupeh, and Hunan.

Chinese history tells of several women who have acted as generals of armies. One of them was Mou-Len, a Chinese maiden, who, taking up the Official Gazette and seeing her father's name among those who were ordered to the front to defend the Empire against a foreign invader, determined to follow him to the war, led her countrymen to victory, and returned home a full-fledged Chinese general—all this without allowing the secret of her sex to be discovered. Such is the legend embodied in a poem which is learned by heart by the children of the Celestial Empire.

The Chinese counterpart of the Maid of Domremy did not end her career either as a virgin or martyr, for the parallel ended with her return home from the war, when she married. Another Chinese woman won her honor as a soldier in the Japanese war. When the Chinese army engaged with the Japanese at Piu Yang, Corea, Li Pan, a brave general was killed in battle. His wife led members of her sex and defended her country.

CHAPTER XXVIII.

Opening the Sealed Gates.

First Treaty Ports—How They Were Opened for Foreign Trade—Resistance to the Authorities—Subsequent Opening of Other Ports—The Part the United States Played—Why China Yielded to Foreign Pressure—Present Value of the Ports—Shipping Interests—The Foreign Quarters.

AS early as 1516 China admitted to her borders and to her commercial centres Arabs, Malays, Siamese and even Portugese as traders. The Empire then had no great need for foreign trade owing to the abundance and variety of its products. Nevertheless, quite a number of nations were welcome to her ports and were well treated until the inevitable result followed; that is, the result always incident to the white race coming in contact with the people of another race and color. The foreigners began to act as if they were conquerors and came into physical conflict with the natives.

The term was soon applied to them of "foreign barbarians." "They also began to quarrel among themselves and, looking upon all of them as members of one nation, the Chinese asked in amazement why they thus plundered and murdered each other." There was nearly a century of this bickering and clashing and then the ports were closed against them. If they were opened at all it was under conditions that were not only burdensome but insufferable. As early as the seventeenth century the Chinaman said of the foreigner at his gates:

"The barbarians are like beasts and will not be governed by the same principles as civilized beings. To attempt to guide them by the great maxims of reason could only end in disorder. The arbitrary is the only true method and the best means of governing the barbarians."

After this the opium trade began. This led to endless trouble and finally the bringing of a war by England for the benefit of the opium merchants and as a result of which China was defeated, ceded to England the island of Hong Kong and threw open to foreign trade the five ports of Canton, Amoy, Fu-chew, Ningpo and

Shanghai. This opening of the ports came in 1842, but the conditions of the treaty were not well observed by the government.

THE WAR OF 1857.

Foreigners were again driven out of Canton. Certain local and government monopolies were re-established. The English urged, the French insisted, the American demanded that foreigners be again freely admitted to the Empire. A second war came in 1857 in which the French joined the English. Canton was bombarded and the foreign fleets entered the Pei-ho river. Peace was made at Tien Tsin in 1858, only to be followed by a second war in 1859. This time the French and English stormed the forts of Taku, defeated the Chinese army in a pitched battle and reached the walls of Pekin. By the treaty of 1860, following this war, new treaty ports were thrown open and their number was materially increased in 1878. There are now more than thirty treaty ports, besides concessions granted for ninety-nine years to foreigners as sites for warehouses and residences. Russia was a great gainer by the opening of these ports, as since that time she has been permitted to have consuls and commercial agents at Chugichak, Cobdo, Uliasutai and Urga with the free use of the postal route from Kiakta through Kalgan and Tung-chew to Tien-Tsin.

The treaty ports are located from Pakhoy on the north of Tonking to Ying-tze at the mouth of the Tiao-he. European settlements have also been permitted in Hainam and Formosa so that from the frontiers of Indo-China to Corea the products of the Empire are now being directly exported to all foreign markets. As a result of the opening of these ports, Canton has become an important shipping centre. Tien-Tsin has also acquired great importance and Shanghai and Hankow. Since the opening of the treaty ports the foreign exchanges of China have increased until in 1892 they exceeded $250,000,000 a year. In 1895 the full value of the trade of the Empire had reached about $700,000,000 a year.

Many years before a considerable number of American or English traders had reached Chinese ports, the Chinaman had formed his opinion of the white man. That the white race was divided into

nations bearing the titles of German, French, English, American and so on, was unknown to him. All white nations looked alike to him, and the conduct of one white man or of a dozen gave to him, from his point of view, a perfect illustration of what the conduct of all would be. Despite the injustice of this reasoning, the Chinaman in his isolated position can hardly be held to severe account for deciding that the less he had to do with the white race, or barbarians, the better off he was. It was unfortunate for him and unfortunate for the Western world that he too frequently, in the late centuries past, found the white man to be a freebooter, a violater of the commonest laws of hospitality and a tyrant if power came into his hands. It was doubly

STREET SCENE IN CANTON.

unfortunate that the wisest and best of the Western world did not reach China at the time when her ports were freely open and the hand of welcome was extended to all who cared to trade with her. The Empire had had centuries of amicable trade with India. The people of the two races freely commingled. At one time their literature and their established morals blended, and it is quite possible that if Western nations had first met the Chinaman as India did that the tragedy of Pekin would not now be written and the world be threatened with new convulsions of war.

PART AMERICA PLAYED.

The average Chinaman of 1850 or 1900 makes little distinction between the white Englishman and the white American. All white men are "foreign devils" to him, and from his own point of view he probably has many reasons for thinking so. So in 1853 and 1854 and 1855 Americans were killed as well as Englishmen at Canton and all because of the deadly opium of "cherished commerce."

Captain Andrew Hull Foote of the Portsmouth, and under Commodore Armstrong of the American navy, was ordered to protect the surviving Americans in Canton. He established fortified posts in the city, but did not co-operate with the English.

"Damn'd if I'll stand for opium!" is the historical remark attributed to him. But there was fighting going on afloat and ashore, and it happened that on November 15, 1857, while Captain Foote was rowing past one of the Chinese forts he was fired upon. He had the American flag flying, but the Chinese paid no attention to it. Foote fired his revolver at the nearest fort, but he was opened on with grape shot at 200 yards and had a narrow escape. The next day the Portsmouth bombarded the forts.

On November 20th the San Jacinto, the Levant and the Portsmouth bombarded the fort guilty of the first assault on Captain Foote. Then the doughty captain, with four howitzers and 287 men, landed. Crossing the rice fields and wading a creek waist deep, he attacked the fort in the rear and the Chinese fled. They left fifty-three cannon behind them and forty dead. The guns of

the captured fort were turned on the fort next in line, and that surrendered. Meantime 3,000 Chinese soldiers attacked Captain Foote, but with a single howitzer he put them to flight. The Celestials were literally mowed down. As a later historian wrote of it:

"It was not glorious work, but it was absolutely necessary to the preservation of American citizens and property."

Captain Foote captured four forts in all. Admiral Belknap, who was then a master, was mentioned for his gallantry while in charge of one of the launches. The Americans lost in all seven killed and twenty wounded. The Chinese stated they lost five hundred. For three years after this England was still at war with the recalcitrant "Chinee," who preferred to be slaughtered in battle to dying from British-India opium.

RIGHTS GRANTED BY TREATY.

The treaty which closed the French and English war against China in 1860 granted the right of the Powers to maintain ambassadors in Pekin, to look after the interests of their governments and protect the rights of their citizens engaged in trade in the Chinese Empire. As the line of travel to the Chinese capital in those days was up the river to Tungchow and thence to Pekin through the Ha-ta gate, which is the east one of those piercing the south wall of the Tartar city, the envoys very naturally turned up the first street inside the gate, leading toward the imperial palaces, and this street is now the Legation Street of Pekin.

Along this street, only a block within the city wall and running parallel to it, are gathered most of the legations and the foreign stores, banks, clubs and hotels. Half-way down the street it crosses a bridge over an open canal that drains the lakes within the royal inclosures of the Forbidden City. Here, on the south side of the street, are the humble quarters of the American legation, and it is a never-ceasing cause of wonder and speculation among the Chinese how one who lives so simply as the American minister can exact such consideration and respect from those other envoys, who, established in magnificent old ducal palaces, maintain court with Oriental splendor.

CHARACTERISTIC SCENE IN CHINA—NATIVE TEA SHOP

"BOXERS" FROM THE INTERIOR TRAVELLING TOWARDS THE COAST—A CHINESE SUBSTITUTE FOR CANAL LOCKS

OTHER FOREIGN LEGATIONS.

Facing the American legation are the grounds of the Russian embassy, and up a side street, facing the canal and just outside the walls of the imperial city, stands the large enclosure or compound of the British legation, which is the largest in Pekin, covering an area of about six acres—a little city in itself. Several of the legations were formerly the palaces of Chinese princes, and have the colored porcelain-tiled roofs and the great entrance-gates guarded by stone lions which mark such imperial residences, while within are the courts and pavilions that give such beauty and magnificence to those Oriental enclosures.

These ducal palaces belonged to the crown and were assigned as residences to sons of the Emperor who are outside of the line of succession, but in China persons of royal descent lose one degree in rank with each generation until the third, which is again reduced to the level of the common people, and the palaces then revert to the crown for re-assignment.

The British legation was formerly the palace of the Duke of Liang, and while the quaintness and Oriental magnificence has been preserved in the open pavilions, with their lacquered pillars and rich carvings, still the details have been much changed to suit the requirements of modern comfort, and there is little comparison between the luxuriously furnished salons of their present occupants and the severely simple halls of their former Chinese owners.

Probably the greatest change that has been made is in the multiplicity of chimneys which the foreign residents have built in every available corner of these old palaces, for the winters of Pekin are cold, and the white man insists on keeping warm. These chimneys, which are unknown among the Chinese, have so often disturbed the spirits of wind and water in the Chinese capital that they have been more discussed than affairs of state.

All of these legation compounds are surrounded by high brick walls that effectually cut off the sights, and most of the sounds and smells, from without, but there are numerous back gates and narrow passages, and no other city in the world offers such facilities

for "underground" means of communication. The British legation is adjoined on the west by the imperial carriage yards, and on both north and south by the compounds of friendly Chinese, while one of its back gates opens into a native market. So it is unlikely that there would be any difficulty in smuggling in ample supplies and provisions, when necessary, and it could hardly lack for water, since there are no less than six or eight wells within the legation-grounds.

SIR CLAUDE MACDONALD,
British Minister at Pekin.

There are in the British legation not only the establishment of the minister and separate establishments for the first and second secretaries, but extensive quarters and barracks for consular students and military escorts, the minister's private stables, and general stables for the rest of the legation. The legation, in fact, is such a large establishment that it has its own doctor and hospital and its own chapel and chaplain. The other legations, except the American, are all maintained on the same general plan, though not on so elaborate a scale.

LEGATION LIFE.

To some, legation life in Pekin might almost seem exile. For many years it was comparitively quiet, with tournaments in spring and fall, and the delightful summers in the old temples on the famous Western Hills, the only excitement being furnished by the excursions and side trips to the imperial potteries, where the beautiful yellow, green, and blue porcelains are made under the

direction of a descendant of the original inventor, who died years ago; to the beautiful deer park, with its thousands of antlered monarchs; or to the ruins of the famous summer palaces, which were destroyed by the allies in 1860. In winter the tennis courts are flooded and turned into skating rinks, which are housed over with sheds of bamboo matting, and become the scenes of regular carnivals.

But since the outbreak of the Japanese war no one can justly complain of monotony in Pekin life. The city has been overrun with concession-seeking adventurers who have entertained like princes with a constant succession of state balls and dinners. The autumn and spring meets of the Pekin Jockey Club at its race course west of the city have even attracted the conservative old Chinese Mandarins, several of whom have bought stables and joined in the sport. There have been intrigue and secret treaties, a wave of reform and a great reaction, riots, hurried flights, banishments and executions, rumors of uprisings, comings and goings of legation guards, and now, at last, the deluge.

AN OFFICIAL FOR FORTY YEARS.

A description of Pekin life that failed to mention Sir Robert Hart, the inspector-general of the Chinese customs, would leave out the most interesting and unique character in the Chinese capital. For forty years he has served the Chinese government, building up its customs services and creating its lighthouse and postal systems. He is now a Chinese Mandarin of the highest rank and the most influential man in the Empire. In his magnificent compound he keeps a court far surpassing that of any of the legations, and the dances and garden parties held in his spacious grounds are the feature of the social life of the capital. He maintains the only brass band in the Empire—Chinamen, trained by a foreign leader, whose accomplishments are quite creditable, although their early efforts added considerably to the gayety of nations.

"None of the powers has greater interests at stake in China, whether existent or prospective, than Great Britain and the United States," writes Charles Beresford. "The latest figures I was able

to obtain in 1898 during my visit to China showed that these two powers had over seventy-two per cent. of the whole of the foreign trade with China in their hands; all the other powers combined having only twenty-eight per cent. between them, of which Japan possesses the largest share.

"It is perfectly true that, upon examining these figures, there seems to be a great disproportion between the sixty-four per cent. of trade possessed by Great Britain and the eight per cent. possessed by the United States. It must be remembered, however, that it was Great Britain who opened up, made possible, and developed the foreign trade of the Chinese Empire. For many years Great Britain held an almost undisputed commercial position in that country.

Subsequently, other European countries began to compete with her; but the American nation, which is probably about the latest of these competitors, has already outdistanced all rivals, and obtained eight per cent. of the whole trade, as against the twenty-eight per cent of all other nations combined (including Japan). Viewed in this light, it will be seen that the disproportion between the trade of Great Britain and the United States is less real than apparent. There are one or two other factors which have to be taken into consideration in studying these statistics, which, like all figures, are more or less misleading.

INCREASE IN AMERICAN TRADE.

"The first point is that not only is a very large proportion of American trade carried in British bottoms, but, in addition, a considerable amount is consigned to the old-established British firms in China, and therefore is rightly treated as British commerce by the Chinese customs. This trade in American goods is very large, I am told; and while it is rightly classified as British, being British, owned, and carried in British ships to Chinese ports, yet its place of origin is none the less American.

"The second point is that this eight per cent. of actual American trade as against sixty-four per cent. of nominal British trade, has been obtained in a comparatively few years, and the propor-

tionate increase of trade in the last two or three years would therefore be found to be in favor of America.

"The third and still more important point is that while the British volume of trade is still growing, there is no doubt that in several directions, notably in drills, jeans, and sheetings, the trade of the United States has steadily gone ahead in China, while in British trade there has been a decline. The cotton piece goods trade as a whole, declined during 1897, but, in the items quoted above, there was actually an increase of nearly 500,000 pieces, all of American manufacture.

OUR TRADE WITH CHINA.

"It is apparent, therefore, that the interest of the United States in the foreign trade of China is not only an increasiug one, but is also a proportionately greater interest than that of all European competitors, with the exception of Great Britain, and this despite the fact that most of them had the start of the United States in competing with Great Britain for the China market." Wu Ting Fang says:

"According to statistics published by the United States government, China in 1899 took American goods to the value of $14,437,422,-of which amount $9,844,565 was paid for cotton goods. All the European countries combined bought only $1,484,363 worth of American cotton manufactures during the same period. The amount of similar purchases made by the Central American States was $737,259, by all the South American countries $2,713,967. It thus appears that China is the largest buyer of American cotton goods. Cotton cloth has a wide range of uses in all parts of the Chinese Empire, and it is almost impossible for the supply to equal the demand.

"Up to the year 1898, cotton goods and kerosene were the only articles imported from the United States in large enough quantities to have a value of over $1,000,000. According to statistics for the year 1899, manufactures of iron and steel have passed that mark. This is due to the fact that China has now begun in real earnest the work of building railroads. The demand for con-

struction materials is great. The value of locomotives imported during the year 1899 from the United States was $732,212.

"Besides the articles above mentioned there are many others of American origin, which do not figure in the customs returns as such. These find their way into China through adjacent countries, especially Hong Kong. At least three-fourths of the imports of Hong Kong, notably wheat, flour and canned goods, are destined for consumption in the Chinese mainland.

DEMAND FOR AMERICAN KEROSENE.

"Such is the present condition of trade between the United States and China. That trade can be greatly extended. Let the products of American farms, mills and workshops once catch the Chinese fancy and America need look no further for a market. The present popularity of American kerosene illustrates the readiness of the Chinese to accept any article that fills a long-felt want. They have recognized in kerosene a cheap and good illuminant, much superior to their own nut-oil, and it has consequently found its way into distant and outlying parts of the Empire, where the very name of America is unknown.

"Stores in the interior now send their agents to the treaty ports for it. In the same way, foreign-made candles, because cheaper than those of home make, are selling easily in China. I would suggest that American farmers and manufacturers might find it to their advantage to study the wants and habits of the Chinese and the conditions of trade in China."

China has made great progress for the last fifty years, more particularly since the allied French and British armies captured Pekin and the Taku forts during the war of 1859. In writing on this subject James Harrison Wilson states:

"The most potential influence in this movement has been the determination of the Powers to open China to the trade of the world, and it is to be noted that in enforcing this determination they have never hesitated to invoke all the resources of war as well as those of diplomacy. Up to 1834 the English, through the East India Company, had a virtual monopoly of the China trade, and

the individual merchant, no matter what his nationality, had but a poor chance. Trade was at first closely supervised by government and company agents, but gradually outgrew their control.

"Outside merchants, especially Americans, forced their way into it, and this made trouble, which was followed by treaties and trade regulations. The English insisted upon having better facilities and upon trading where they pleased, freely and without annoying restrictions, and especially upon the right to engage in the introduction and sale of opium. The Opium War which followed, compelled the Chinese not only to legalize the opium trade, but to limit themselves to the collection of an ad valorum duty of only five per cent. in silver on all goods imported from foreign countries.

"During these operations the diplomatic representatives of the United States, although always claiming their right under the doctrine of co-operation to share in the concessions made to their colleagues, maintained an attitude of neutrality, or sought by an independent show of friendship to gain some specific advantages for our country, while our naval commander looked on with complacency, till overcome with the thought that "Blood is thicker than water," when he set to work to rescue the British sailors, whose boats had been sunk by Chinese shot.

A GREAT COMMERCIAL LEADER.

"The Americans have been leaders in commerce, and in fair and honest dealing with the Chinese. One of the oldest and most successful houses ever founded in China was that of Russell & Company, which planted agencies in all the chief maritime cities, established steamboat lines on the principal rivers, and for nearly three-quarters of a century was known throughout the world for its enterprise and its widespread commercial transactions.

"Many other American houses of the highest character and scarcely less distinction have been planted in the open cities from Canton to Newchwang, until now it may be said that American products and manufactured goods are known throughout the Empire for their excellent quality, and that the value and extent

of commerce controlled by Americans are second only to that of Great Britain.

"Americans have exerted extraordinary influence in another field and at a time of vital importance to the reigning dynasty and its government. The Tai-ping rebellion was started and carried forward against the Manchus upon the idea of 'China for the Chinese.' It was based upon a sort of Mormon Christianity, and seemed in a fair way of overrunning the entire country till it was met by 'the ever victorious army,' organized and commanded by an American sailor named Ward. Operating under the sanction of Li Hung Chang, he gathered a force of Chinamen, not exceeding five thousand in all, whom he armed with foreign rifles, placed under foreign officers, and led in person against the rebels for two years of unbroken victory.

CAUSE OF REBELLION'S FAILURE.

"Death alone at the head of his command put an end to his career. He was succeeded in turn by Burgevine, Forrester, and Gordon, two Americans and one Englishman, but neither of them changed the organization nor added to its invincible efficiency. Gordon, who finally laid down his life for Great Britain at Khartoum, it is true, rendered valuable services; but it is now generally admitted that had it not been for the work of Ward the rebellion would have been successful and the Manchu dynasty would have been expelled."

The foreign trade of China is carried on almost entirely through the treaty ports, and foreign goods penetrate the interior only through Chinese merchants. Russia and Germany are doing somewhat better than other nations in selling their goods in the interior, as they have numerous agents throughout the Empire for the purpose of introducing their goods.

A writer in one of the Pekin radical papers urging the Emperor to seek the assistance of the Marquis Ito in the task of regenerating China, asserting that only by a Japanese alliance can China take a firm attitude toward foreign powers, says in part:—

"The fundamental principles of Chinese policy are isolation

GREAT WALL OF PEKIN, SHOWING THE WATCH TOWERS ERECTED FOR WAR PURPOSES; THESE ARE PLACED 200 FEET APART

LEGATION STREET, PEKIN, WHERE THE FOREIGN MINISTERS RESIDE; FRENCH LEGATION BUILDING IN THE FOREGROUND

CHEFU, CHINA, THE SUMMER WATERING RESORT OF THE FOREIGN RESIDENTS OF THE EMPIRE

CHINESE BOAT SLIDE- BULLOCKS DRAWING A BOAT OVER A DIVIDE BY AID OF A PREPARED WET CLAY PATH

and separation, whilst among Western nations the principles of government are the very opposite of these, namely, intercourse and union; principles which serve to bring about the development of moral and material resources, while isolation and exclusion lead to the very opposite result. To these two principles, intercourse and union, the nations of the West are indebted for their greatness and civilization.

"If the Celestial Empire, with its vast natural resources, its huge area, its enormous population, should enter into an alliance with Japan, borrowing from Japan new methods for the development of China's resources, and for the education of competent men, then Japan and China together, in firm union and alliance, could easily withstand either Russia or England and assure a general peace. This would secure the integrity of the Chinese Emperor's hereditary dominions, and put an end to foreign encroachment."

CHAPTER XXIX.

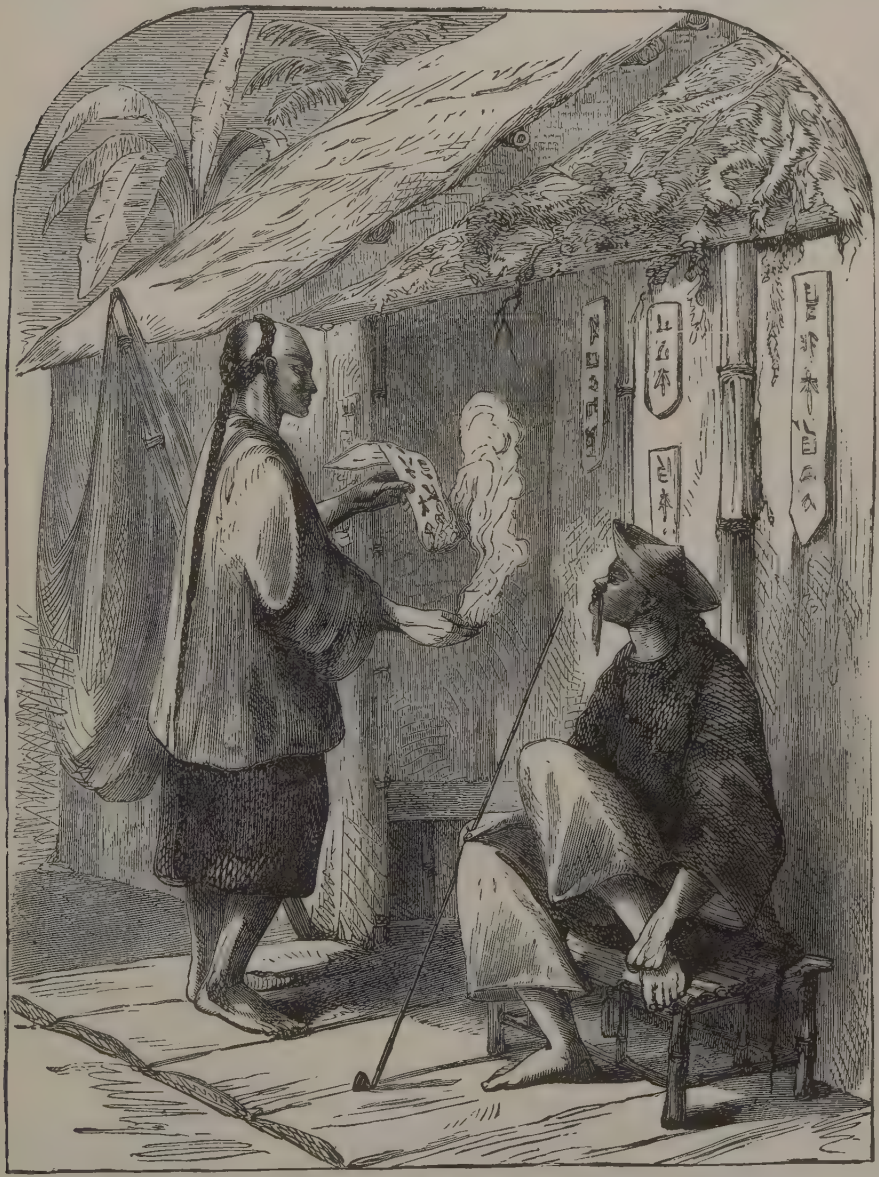
An Era of New Ideas.

What Steam has Accomplished—Introduction of the Telephone and Telegraph—Opening of Hitherto Closed Cities—Power of the English Language—Use of Christian Hospitals—New Knowledge of Medicine—Improvement of Sanitary Conditions.—The New Plow—The Threshing Machine.

AFTER the opium war of 1840 the Chinaman became somewhat familiar with modern inventions as they were known to the Western world. Steam at that time was just assuming its proper place in the economics of labor and progression. The Chinaman seeing the first steam vessel or pictures of the first locomotive, or small stationary engines, which were brought to the Empire before the locomotive was, at first regarded these inventions as toys invented by the white man for his amusement in idle hours. He probably would have continued to hold to these ideas and to have regarded them as harmless playthings until the time when he should make practical use of them himself, if it had not been for certain elements in his priesthood and certain political leaders, who feared not only the incoming of the foreigner, but the possible influence of the Christian religion. The priesthood of China, like the priesthood of all parts of the world, has numerous financial emoluments. The system of religion constructed is intricate and expensive. Any religion in opposition which proposed to simplify and trim the state religion necessarily would deal a blow to the priesthood thriving upon it.

It became then the duty of the politicians, as well as of the priests, to instill into the minds of their followers not only a fear of steam and its instruments, but an opposition to their use. The doctrine was promulgated insidiously that steam was used through the agency of the evil one, and that steam engines of any kind were simply mechanisms in which were caged devils seeking to break forth. As the negro believed this when he first saw the flaming fires leap from the funnels of the early Mississippi steam

boats, it can easily be believed that the Chinaman took stock in what was told him. He had already formed his opinion of the



SENDING PRAYERS TO HEAVEN BY BURNING THEM.

white man himself. He was a "foreign devil." Hence to call the instruments which he used in his labors "devils" was an easy

matter. When the first rails were laid and the first train of cars rolled away from the Pacific coast toward the interior of China, the terror which took possession of thousands of the inhabitants is said to have been something remarkable.

They fled to their places of worship and offered prayers and incense to the gods. At night they stole forth to place obstructions upon the rails and if possible to overthrow the new power. The whistle struck new terrors to their hearts; the escaping steam was the cry of the imprisoned evil spirits; the sparks and light which came from the locomotive were to them a glimpse of the eternal fires of purgatory. The greatest care and watchfulness was necessary on the part of the railroad officials to prevent ruin and destruction of their property. Government protection was repeatedly called for and many intelligent Chinese leaders who had been educated abroad, or who had traveled extensively, did their best to allay the fears of the people.

RAILROAD PROGRESS SLOW.

But China has an enormous area and her people are so numerous and their means of communication so few that accurate intelligence spreads slowly. In the territories lying along the Pei-ho river or contiguous, where a few railroad lines of importance have been constructed, the natives have become partially accustomed to railroad trains and locomotives. But despite all this, it was no difficult matter for the Boxers to inspire new horror of the railroads in the minds of their followers in the summer of 1900 and to secure the destruction of vast quantities of railroad property. Steam, though, has taught the intelligent and discriminating Chinaman that here is a power which since it does not harm the white man, may possibly be used by him without the white man's intervention.

The intelligent Chinaman is already asking why he should not build his own railroads. He has already made intelligent use of steam in his arsenals, in his steel and iron manufactories, and in various other ways. He has secured the hang of the power and his common sense being in many instances greater than his religious or political fears, he is ready to take steam as a means—not of

increasing the power of the foreigner within the Empire—but of developing the strength of the Empire itself. Once let a railroad be constructed through the commercial heart of China and have a magnitude of operation somewhat comparable, say to that of either the Northwestern Railroad, the Santa Fe, the Illinois Central, the Burlington or the Lackawanna system, the intelligent Chinaman will accept the lesson and instead of further contesting the commercial weapons of the foreigner will endeavor not only to make himself master of them, but to improve them.

TELEPHONE AND TELEGRAPH.

The telephone and telegraph system in China is rapidly spreading. All the treaty ports are connected by submarine cable with Singapore, Japan, Vladivostok, and the rest of the world. After much opposition, a double line of wires was completed towards the end of the year 1881 by a British company between Pekin and Shanghai, and other projects are under consideration.

The old tuentai, or "atmospheric" telegraphs, have already fallen into abeyance. They consisted simply of cone-shaped towers resting on square piles of masonry, on which bonfires were kindled and the signals thus rapidly transmitted to great distances. But such rude contrivances could scarcely do more than warn the government of outbreaks and other troubles in the remote provinces. The telephone is not so extensively known in China as the telegraph now is, it being employed mostly by foreign merchants in the treaty ports.

Telegraph lines connect Pekin with the principal towns of China and by the Trans-Siberian telegraph lines with Europe. From towns on the border of Manchuria wires run to Pekin; also from Port Arthur, Seoul and Chemulpo. Canton and the principal cities on the seaboard connect with the capital via Shanghai and Chifu. From the coast one line penetrates from Canton to Yunnanfu, the capital of the province of Yunnan, and another extends up the Yang-tze-kiang valley to the border of Tibet.

The telegraph system is being improved each year. At the request of the people inland, the foreign legations have asked the

authorities to extend the lines to the prefectural cities of Taian and Tchow, and the telegraph men have commenced the work. The charges for telegrams are curiously arranged, the rate for Chinese words being one-half of those for English; yet the Chinese is translated into English numerals, and thus sent, a charge of one cent per word being demanded for putting the numerals back into Chinese at the receiving office.

In all China there are ninety-seven postoffices. Inland service has been inaugurated, but the delivery of correspondence to and from the interior has become to a great extent guesswork. So badly is the system managed that the Chinese, who are never in a hurry, are complaining.

A foreign resident in China writes:

"Not only do the foreigners complain of the slowness of the service, but special inquiry among the business houses of this city (Weihsien) reveals the reason why the natives do not patronize the new service. They say it is 't'ai man' (too slow). It is quite a joke on foreign enterprise when such comments are made by the notoriously slow Chinese upon the mail schedule designed by foreigners as an improvement on the old way."

POSTAL RATES.

The latest rules governing postal rates, dated Pekin, August 1, 1899, says:

"Domestic (China) mail sent to inland offices (that is, offices not in the treaty port) pays only domestic postage, except parcels, which pay double postage. International mail (under which comes the United States mail) when sent to the interior overland (that is, to non-treaty post-offices) pays in addition to the United States postage, domestic postage, except letters and postal cards. This applies to all articles contained in the mails (except letters and post cards) intended for or from the United States."

Thus an American inland pays on every book, paper or package that is fully prepaid in the United States, on its delivery to him at the interior office, one cent for every four ounces on newspapers, two cents on each two ounces or less on printed matter, two

cents per two ounces (five cents minimum charge) on commercial papers and twenty cents per pound on parcels.

The residence of so many Chinese abroad tends quite as much as the presence of foreigners in China to bring about the inevitable renovation of the land. Careful observers, the Chinese preserve in their memory all the lessons taught them by the hard struggle for existence. They thus learn to adapt themselves to the new conditions, modifying their methods and adopting foreign arts, not with the youthful enthusiasm of the Japanese, but with determination and indomitable perseverance. Proud of their ancient culture, and fully conscious of the superiority of some of their processes, they are never tempted blindly to accept foreign ideas and fashions.

ADAPT THEMSELVES TO NEW CONDITIONS.

Unlike the Japanese they refuse to conform in dress to the "foreign devils," but are fully alive to the advantages to be derived from Western inventions. Apart from the Mandarins, who have privileges to safeguard, and who are consequently wedded to the old ways, the bulk of the people perfectly understand how much they have to learn from the foreigners.

Patients crowd the English and French hospitals in Tien-Tsin, Shanghai, Amoy and other places, and the fanciful native pharmacopœia, in which magic played such a large part, is thus being gradually assimilated to that of the West. Vaccination has already replaced the dangerous method of inoculation by the nostrils; and enlightened practitioners, with a knowledge of anatomy, physiology, and hygienics, begin to make their appearance here and there amid the countless tribe of quacks and charlatans.

Elisee Recluse writes:

"To speak, as many do, of the immobility of the Chinese Empire is altogether unjust, for nowhere else have more revolutions been accomplished, or more varied systems of government been essayed. 'To improve, renew yourself daily,' said one of the ancient sages quoted by Confucius. But it is not difficult to understand why great changes are slower in China than elsewhere. The people have the consciousness of their ancient culture, and they

may have well believed for centuries that they were the only civilized nation, surrounded as they were either by barbarians or by populations whose teachers they had been.

"Suddenly from beyond the seas and over the plateaus and deserts they beheld other nations advancing, who with a more recent history outstrip them in knowledge and industry. The world becomes enlarged and peopled around them, and those outer spaces, to which they attached such little importance, are discovered to be ten times larger and twice as populous as China itself.

"Their assumed superiority thus disappears forever. Assuredly such a proud people could not without bitterness contemplate the relative diminution of their importance in the world, and it must have cost them many a pang to have to learn new lessons of wisdom in the school of the stranger. Nevertheless these lessons they are prepared to learn, without, however, losing their self-respect. They study the European sciences and industries, not as pupils, but rather as rivals anxious to turn their opponents' resources against themselves."

REFORMS NEEDED.

Taotai Lew, first secretary of the Chinese Embassy in London, makes the following statement on reforms needed in China:

"All the traveled, better educated Chinese are heart and soul in sympathy with reform. Of course, they are only a small section of the whole population, but they are drawn from the best class of scholars and thinkers. At their head is the Emperor himself—a truly wonderful man, the finest ruler China ever had, the most advanced, the most progressive and the most daring. The Emperor is an Eastern Kaiser Wilhelm II., full of progressive ideas, anxious to sacrifice all for the good and advancement of his country, a thoroughly live man, with just the one fault that brought about his downfall, that he is apt to go too quickly.

He tried to make too drastic and too sudden changes. But they were all good, all in the right direction, all such as the powers had been saying they desired but dared not hope for. Yet when Li Hung Chang asked their assistance, their active support, to pre-

vent the Emperor's deposition (which we all knew was being plotted by a power which we were not strong enough to cope with alone) asked the Powers to give him some earnest of their loudly expressed approval, he was met with long faces and non possums. The inevitable happened, and the present trouble is only one out of the many consequences.

"The cause of reform in China has been put back a century by the weakness of the Powers at the right moment, and will be put back still further if they do not pursue the right course, now that they are actually in Pekin, and have it in their hands practically to decide what the future of China is to be. To carry out any of the suggested crusades of revenge with blood and with fire would increase the resentment against Western people. Punishment must, of course, be exacted, but on the responsible guilty. In doing this the powers would be paving the way to the most necessary of the reforms I would suggest. These reforms are:

WHAT THE POWERS MUST DO.

"1. The restoration of the Emperor to the throne, from which they should never have permitted his deposition.

"2. Then they should give their active support to him in reorganizing the Privy Council. This body, which must not be confused with the Tsung Li Yamen, or Foreign Office, is the most powerful body in China. It corresponds more closely to the British Cabinet than to any other part of the political machinery of this country, but with the important difference that it governs directly instead of through the double check of the representatives of the people and of a chamber of hereditary legislators.

It is, in fact, the Cabinet, with the powers of both houses of Parliament, and is responsible for all the edicts which takes the place of your statutes. At present it consist of Mandarins, some of them Chinese and some of the Manchu relatives of the present dynasty In China no man under sixty years of age is supposed to have reached his prime, and no member of this Privy Council is under this age, many of them being seventy or even eighty. Naturally, these are the most retrograde, reactionary bars to pro-

gress in the whole constitution. They must give place to younger men, to the well educated, traveled, intelligent men whom contact with the Western world has brought abreast of the times. There is no lack of them, but at present they are looked on with suspicion, as revolutionary, unpatriotic and traitorous.

DISPENSE WITH THE SALE OF HONORS.

"3. The sale of honors and dignities must be abolished, and here again the Powers would have to guarantee their assistance to the Emperor, for this reform would strike at the root of more evils than are at first apparent, and would be by no means an easy one to carry out.

"4. The whole educational system of the country would have to be remodeled on Western lines. It is obvious that the most important matter is to train up a generation which will be anxious for and not opposed to progress. The only education at present known is confined to a restricted class of Mandarins and of 'scholars'—the sole study is 'the classics,' 'ethical philosophy of a purely speculative and useless character,' the early history of their own country, and generally, subjects which, while they may be a splendid training for the mind, have in themselves no practical use. Instead of this is wanted a sound, popular, educational system on utilitarian lines.

"5. The Pekin Gazette, the oldest daily paper in the world—established upwards of 1,000 years ago—is an official publication. At present it contains nothing but the imperial edicts, declarations, proclamations, and summaries of the official news of the various provincial envoys. In order to keep the officials in touch with the progress of the world, it must have a thoroughly reliable news supplement added, giving all the latest information and cables from the capitals of the world.

"6. The establishment of a properly organized police force on Western lines is another urgently needed reform. There is now nothing of the sort in China, and the consequence is that not only is there no real security of life and property beyond what each individual provides for himself, but, further, the most trivial out-

break of discontent may in an amazingly short time grow to the dimensions of the present uprising.

"7. Last but not least comes municipal reform. There is now absolutely no municipal authority, with the consequence that the whole conditions of even the largest towns are beyond all words depraving and disgusting—the streets are but main sewers through which the teeming populations pick their way on stepping stones to their wretched mud hovels, or occasionally sink and drown in some unsuspected hole on the way. The European treaty ports form notable examples of the transformation that may be worked by the establishment of municipal government.

"These seven points, however, by no means exhaust the list of needed reforms. They are merely those to which the attention of the Powers should be first directed."

The railroads have had the greatest influence in opening the interior of China and cities hitherto closed. Where the railroad is unknown inland trade is carried on either by coolies or by water. It was not until 1898, however, that the Chinese government, for the first time in the history of the Empire, made provision for inland steam navigation. By this act, native or foreign owned steamers are permitted to ply between a treaty port and places on the coasts or rivers to be designated by the superintendent of customs in each province.

OPPOSITION TO STEAM NAVIGATION.

Vessels availing themselves of this privilege, can ply only on waters lying between treaty ports, and are not permitted to go to or pass another treaty port, nor can they land passengers or ship cargo at intermediate places, except where customs offices are established. Before 1898, native steam launches were allowed to ply on the rivers, but could not go outside, nor were they allowed to carry freight.

The new privileges do not always meet with favor on the part of the provincial officials, and many restrictions tending to cripple the new enterprises have been introduced. This may be accounted for, in part, by the fact that the receipts on likin duties, on goods

going overland, come into the hands of the provincial officials and their income would be greatly reduced by the introduction of steam navigation on local waters. Goods which now go overland have to pass many likin stations and are required to pay a tax at each station until the final destination is reached. The same goods going by steam launch pay only one duty at the end of the route and thus escape enormous squeezes.

The Dutch consul at Wuchow, writes concerning this business as follows:

"The Chinese merchant to get his goods from Fatshan to Nanning pays two full duties and a half, as well as freight from Sam sui to Hong Kong and back, and all this is cheaper than if he carried them past the native custom house and likin stations. This is an everyday occurrence. To throw open to steam the inland waters of China, hampered by restrictions which practically keep them closed without drastic revision of the taxation of domestic trade, is absolutely worthless."

FOREIGNERS HELD BACK.

Owing to the hindrances above mentioned and others imposed by officials, the efforts made by foreigners and natives at some ports to establish steamship lines have been unsuccessful and for the most part abandoned, at least for the present. One of the latest efforts was made by a wealthy Chinese compradore of a foreign establishment, who attempted to establish a line between Fuchau and the port of San tu, a few miles to the north on the coast.

The opposition of the carriers or burden-bearing coolies, who hitherto have had a monopoly of the business of carrying teas and other products of that region overland on their shoulders, was such that no freight could be obtained back to Fuchau, and the scheme was an utter failure.

F. E. Taylor, statistical secretary of the Chinese imperial maritime customs, says:

"The development of industrial enterprises, the extension of railways and the exploitation of the mineral resources of the country are likely to have important effects upon trade in the future.

As regards the first, steady progress is observable, and everything points to a prosperous future which will further develop the foreign trade.

Twelve steamers are being built in Europe for the carrying trade of the Yang-tze-kiang. Two new lines of steamers will be operated by German firms between Hankow and Shanghai, and a line by the Japanese in addition to the one they already have. The Germans will also put on two 17-knot boats to run from Hankow to Chungking. No steamer has ever made the trip from Ichang to Chungking through the gorges, as the current is very strong and the rapids are shallow during low water. Two of the German boats are being constructed for these special exigencies of navigation. If they succeed, it will open a large field for trade. Thousands of junks are engaged in this business, making three or four trips a year, and employing from 20 to 100 trackers per junk to tow them upstream; and the trip of 460 miles takes from thirty to thirty-five days.

WU TING FANG ON RAILROADS

Minister Wu Ting Fang at Washington says in his interesting article in the *North American Review:*

"Of all public works China has the most pressing need of railroads. Only ten years ago it would have been difficult to convince one man in ten of the immediate necessity for the introduction of railroads into all the provinces of the Empire. To-day at least nine out of every ten believe that railroads ought to be built as fast as possible. This complete change of public opinion within so short a time, shows perhaps better than anything else how fast China is getting into the swing of the world's movement.

"The building of railroads in China does not partake of the speculative character which attended the building of some of the American roads. There are no wild regions to be opened for settlement, no new towns to be built along the route. Here is a case of the railroad following the population and not that of the population following the railroad. A road built through populous cities and famous marts has not long to wait for traffic. It would pay

from the beginning. The era of railroad building in China may be said to have just dawned. Besides railroads there are other public works which China must undertake sooner or later. Among them are river and harbor improvements, city water supplies, street lighting and street railways."

An innovation which seems to have been borrowed from India was suggested by famines in the provinces of Hupeh, Shansi and Shantung. The Emperor discovered that the system of distribution of free rations among the starving population was not a success. He proposed to adopt the British Indian expedient of relief-works, and further intended to improve the occasion by employing men at these works in the various new industries which he sought to introduce throughout the provinces. This included the building of railroads, the establishment of agricultural machinery—the threshing machine and the manufacture of the steel plow, the extension of irrigation, the introduction of new manufactures and the general improvement of sanitary conditions.

But the Empress Dowager put an end to all the efforts of the Emperor to introduce reforms by deposing him. She cannot permanently stay these reforms, however, for China is on the verge of an era of new ideas. The English language has already attained an importance in the Empire, through the influence of foreigners, and more particularly the Chinese educated abroad. China can no longer resist the influence of Western thought; she must recognize the advantages of Western methods.

CHAPTER XXX.

England and Russia.

Their Relation to China—Attitude of the Lion—Ambition of the Bear—The Slav Facing the Anglo—Kelt, the Mongolian Between—Spheres of Influence—The Open Door—The Concessions Granted—Bribery and Corruption—Beresford's Visit to China—The Port Arthur District—The Shanghai Incident.

RUSSIA was intimately acquainted with the Chinese character long before England as a government or nation had regarded the Flowery Kingdom as worthy of study. Somehow or other, in the dreams of power of Russian prime ministers and Russian Emperors, their eyes have not only been turned toward the waters of the Bosphorus, but toward the sea-coast line of the Pacific Ocean. To successfully reach that line and its ports it has always been understood in Russian diplomatic circles that the Czar must sooner or later conquer a considerable portion of China or establish lasting and reciprocal trade relations with the Empire.

Russia, at the opening of this century, and just after the assassination of the Emperor Paul, gave great heed to the warnings of her wise men that she could not hope to hold her position as a world-power without great sea ports. These could be partially acquired by the conquering of Turkey and the gaining of an entrance to the Mediterranean sea, but that route to maritime power did not seem any easier then than now. A second course was to join with England, then gaining control of India, and battle for the joint supremacy of that land. This did not appear inviting, although the Hindus had always related a legend to the effect that when India was finally conquered the dominant race would come from the north and not from the west as England did. The third course was to extend the boundaries of Siberia until they should border those of China, and then, by diplomacy and treaty, purchase, or even by war, secure equal rights with China on the Pacific coast.

The Russian, above all things, is patient. He is a mixture of Oriental and mid-Asia races. He has within him many of the race attributes of the Chinaman. He has found it a matter of ease to assimilate with the savage or semi-savage hordes of central Asia. He understands their governmental tactics. He knows their love of money, ease and barbaric splendor. He has tested their fighting qualities with his own sword. He bears them far more respect than any other nationality of the western world and in return has received from them more evidences of confidence than have been given to any other race. So the Russian, all of a hundred years ago, slowly, secretly, started for the Pacific coast by way of the cold routes of Siberia. In doing so he discovered that Siberia was by no means the barren waste it had been supposed to be.

SIBERIA NOT A WASTE.

He found that within its wilds were thousands of acres of land suitable for settlement and cultivation. He opened Siberia while he was pushing himself on toward the northern borders of China. England in the meantime was engaged not only in a second war with the United States but in clashes with France, troubles with her colonies, and many a struggle to prevent any Russian advances in the direction of Constantinople. Furthermore, while the English are a bull dog race when once started, almost irresistible in their force, they have never come into as close blood-touch with the Oriental race as the Russian. It was only after decades of useless sacrifice that the English fully understood how to make India a dependency, while yet on the surface of things permitting India to govern herself. It is true that this has not led to the complete subjugation of India, and that England may yet lose that vast land.

But in that quarter of the world she has mastered one or two lessons which the Russian knew before he ever left St. Petersburg for the land of the Mandarins. It is unnecessary to describe the slow advancement of Russia through Asiatic Siberia to the Chinese borders. She crept on year by year, never losing sight of her purpose, and it is less than twenty years

since other powers awoke to the fact that Russia had an entrenchment in China which they did not possess, and from which she could never be dislodged save by bloody and costly war. England was the first to awake to this situation, and to realize that if China was not to be given up to Russian influence, she must speedily, by diplomacy or force of arms, gain some control over the Empire herself. In this manner Russia and England were brought face to face in the Orient with the natural sympathies of China proper inclined toward the Slav. The educated Chinaman cannot forget that to England China owes the dangerous opium trade, and that it was England which brought upon China the opium war of 1840.

RUSSIA'S GREAT GAIN.

In 1895 Russia secured a secret treaty with China which gave to the former country valuable concessions. It gave Russia the right to introduce troops into Manchuria, to fortify Port Arthur and other places, even to raise and drill Chinese levies. The Chinese were obligated not to cede strategical points to any power by which Russia might be threatened, and Russia engaged to defend China against the land-grabbing schemes of other nations. Still later Li Hung Chang signed a lease of Port Arthur to Russia which closed that place to all but Russian and Chinese vessels.

The general interest which centers upon China in its relations to the civilized Powers invests all literature bearing upon the subject with a corresponding value. Especially is this so in the case of a volume which contains so much information in regard to the parts of China upon which the eyes of the world are fixed, and in which the relations and ultimate aims of Russia as respects the "Flowery Kingdom" are so thorougly demonstrated.

The author, Mr. Archibald R. Colquohoun, has made many journeys in China during the last twenty years. In 1898–90 he made the journey from European Russia by rail to the temporary terminus of the transcontinental railroad, now under construction at Lake Baikai, 3,700 miles from St. Petersburg. Thence to Vladivostock, on the Pacific, the distance by the railroad under construction is 1,840 miles, making the total length of the road

from the Czar's capital to its terminus on the Pacific, about fifty-five hundred miles.

Of this prior to 1891, when the transcontinental extension was decreed, the road was in operation from St. Petersburg via. Moscow to Chebialinsk, on the eastern slopes of the Ural mountains, a distance of about 1,500 miles, making the amount of new road to be constructed 4,000 miles. As the road has for nearly two years been in operation to Irkutsk, more than half way, and is being constructed rapidly from both directions, its final completion is expected within two years. At the same time a railroad is under construction from Vladivostock to Port Arthur, nearly 600 miles to the south, which will be finished within the same period.

The vastness of this undertaking as indicated by the immense force at work upon it, the great distance the material has to be transported, and the topographical difficulties, are well set forth in the interesting narrative of the author. Traversing a region uninhabited for the greater part of the route, except by nomadic tribes of Tartars, Mongolians and other similar people, it is a scheme which has required for its consummation the absolute power and endless resources of a government like Russia, which looks to its completion for the realization of its long-cherished scheme of Asiatic domination.

A DARING POLICY.

Concurrently with the work of railroad construction is being carried on a systematic colonization of the territory along the route with Russians, the building of cities, the establishment of permanent military posts and the development of agriculture and manufactures.

The result as to the future destiny of Europe and Asia will be —except on a larger scale—similar to that wrought by the building of the Pacific railroad upon the United States, which has given to this country practical control of the Pacific coast from Behring Straits to the Gulf of California. By this stroke of daring policy, together with the acquisition of Manchuria, Russia will have on her side of the Pacific exclusive possession of the coast, from the

North Pole to Port Arthur, the Gulf of Peichili, commanding entrance to same, and to the whole of Northern China by sea as well as by land.

The political effect of this upon her relations with the rival Powers of Europe, which for two centuries have singly or in concert successfully heretofore prevented her from acquiring naval stations in latitudes not blocked with ice can scarcely be estimated, and henceforth Russia bids fair to be as powerful from a naval standpoint as she has been in the extent of her territory and population.

PRAISES RUSSIA'S FORESIGHT.

The author, although a loyal Englishman, is very profuse in lauding the statemanship which has devised such a great move upon the political chessboard, and the energy which has pressed so rapidly toward successful execution. He regards it as a greater achievement in many respects than the building of the American Pacific railroad, as it is undoubtedly in point of magnitude in miles. But other things necessary for a just comparison are to be considered.

In the first place, it is a government undertaking, while ours had merely the encouragement of the government. In the second, ours was built when railroad construction was still comparatively a new art and before the age of steel and dynamite. Now, the physicial difficulties are less, there being stretches of hundreds of miles where scarcely any grading is necessary, with no maximun altitude to be overcome above 3,000 feet, while we had the long extent of the Rocky Mountains and its outliers to traverse and a maximum altitude of over 6,000 feet to surmount.

Then he discloses another feature which detracts from the favorable comparison. As with all governmental work, there has been waste attended with waste, and defects of construction which will require reconstruction before the road can be called a first-class thoroughfare. The weight of the rail is but fifty-four pounds to the yard, and this will have to be replaced with others of seventy or ninety pounds to adapt it to modern equipment and effective capacity.

Then the rails have been placed in notches merely in the ties, which will require an entire replacement of ties, with proper fixtures, while the road is practically without ballast and will require, in effect, the construction of a new roadbed. So that while the work as it now stands has been done in relatively a shorter period, by the time it shall have been improved as proposed, and thoroughly equipped with steel bridges and tressles instead of its wooden ones, and the mammoth engines and first-class freight and passenger cars, the difference in its favor as to time will disappear, while the cost will be proportionately in excess.

That Russia has shown long foresight in projecting this great undertaking, and equal diplomacy in acquiring territory for its Eastern extension and for favorable terminals in temperate latitudes upon the Pacific, the author proves very clearly at the same time that he bewails the supineness and lack of statesmanship on the part of Great Britain in permitting such a rival to overreach her in the race for supremacy in the Far East.

GAIN FOR THE SLAV.

The great coup de main which he points out, and which time is proving to be correct, was the acquisition by Russia of Manchuria and Port Arthur. Long after the road had progressed in its construction Russia apparently was looking only to Vladivostock, an ice-obstructed harbor, which had long proved valueless as a naval station, as her most available terminal on the Pacific. But secretly she was planning for a right of way upon a lower parallel through the Chinese province of Manchuria and to a naval harbor in an open sea.

The war between China and Japan and the stress of the former afforded an opportunity. In the hour of her greatest distress the Czar came to the aid of the Empress Dowager to check the ambitious purposes of Japan, and in concert with her fast ally, France, brought about peace without undue humiliation. For this act of friendship he received without the cost of a ruble the absolute cession of Manchuria with the peninsula of Liao Tung, upon the point of which sits Port Arthur as a defiance to all rivals.

The value of this acquisition can be best estimated when it is known that it comprises three hundred and sixty-three thousand square miles, being a greater area than the original thirteen American States, with a population of 20,000,000; that it has valuable agricultural capacity; that it comes down to the Chinese wall but a short distance from Pekin, and that it gives to Russia a southern extension of its Pacific coast of six hundred miles.

By the light of this disclosure what is the use of talking of the partition of China? As far as Russia is concerned, it has already been dismembered in respect to Manchuria, and with such relations as this deed of gift would imply between the parties of the first part one of two things would seem certain—either that Russia will stand toward China as its friend and protector, or that it can annex any portion or all of China's territory at will.

THE PARTITION OF CHINA.

In fact, the author in a spirit of humiliated national pride in effect makes the same confession as that implied by that primitive American patriot in regard to our policy of expansion when he expressively said "it already done expanded." With evident understanding of the situation, precedent and present, he says Russia as the "future mistress of the world" will hold China intact or partition it as she sees fit, possibly giving France a slice, while if a break-up does occur he predicts that England will get nothing, and may be the first excluded from trade in the Celestial Empire. In contemplating the extreme fate of China he is not filled with regret or pity as to her, but disappointment and chagrin as to England.

His comments remind one of the boy who, when his Sunday-school teacher showed him a picture of Daniel in the lion's den, burst into tears. Thinking that he was moved by pity for the apparent fate of Daniel, he comforted him by telling him that God would not let the lions hurt Daniel. "I wasn't crying about that," whimpered the boy. "Well, what are you crying about?" said the teacher. "Why, about that little lion; he ain't going to get any of Daniel."

And so Mr. Colquohoun, having no faith in any security in China against her dismemberment is moved to piteous bewailment because England is not going to get her share.

A CONSPIRACY SUSPECTED.

There are men in England who believe that the Chinese situation is a part of a gigantic conspiracy. It is believed in England that a well laid plan of Russia and her diplomatists is rapidly approaching fruition, and that the preservation of the vital interests of the Anglo-Saxon race depends on a combination of Anglo-Saxon armaments in their common defense.

An English diplomat says: "The violent changes now threatening the old peaceful commercial era in China have culminated in the desperate horror of Pekin. Shudder as England may at the hideousness of the incident itself, we must nevertheless pull ourselves together and look for the meaning lying beneath a condition of things which has with so much suddenness inserted this terrible page in Chinese history.

"The tenor of my remarks is based upon the opinions of three continental diplomatists, men whose business it has long been to search beneath the merely ostensible for the true motives of political action. These opinions are backed by that of one of the oldest and best known English merchants in China, whose great commercial interests in that country for a great number of years have compelled him and others to watch with much earnestness the rival policies at work in that part of the world.

"Some dozen years since a well-known foreign writer in a prophetical analysis of political combinations which were likely to dominate the world in the not distant future, spoke of one possibility, which he declared was never lost sight of in the calculations of European statesmen. This was the likelihood of an attempt being made to weld into one homogeneous whole the widespread but rapidly developing units which were known by the name of British Empire.

"As long as British statesmanship had not emerged from a state of apathy with regard to the bond which seemed but slightly

to connect these colonies with the mother country, continental apprehension was superflous. But indications have not been wanting that this alarming concentration was in the air and with this in view it had become an accepted axiom of continental statesmanship that if Great Britain were allowed another thirty years of peaceful progressive development she would by that time have grown, by this process of unification, so overwhelmingly strong as to be, for the future, practically unassailable. A blow, he added, would be struck at her before that time.

"But apprehensive as were those most nearly concerned of the danger to certain of their ambitions if Great Britain were allowed time to effect this concentration in advance, being but mortal, they were unable to foresee the phenomenal acceleration of her move towards the confederation by the sudden appearance upon the scene of two strong men—Mr. Chamberlain and Sir Alfred Milner. These two achieved a general surprise by the pace which, in spite of all opposition, they have got out of that old slow coach, British policy, whose wheel they have been sending around at a wholly abnormal rate.

DANGER OF ENGLAND.

"Their resolute determination to bring all questions with the rapidly arming republics of South Africa to a definite issue without more delay has, declared a well known Austrian diplomatist, been a severe blow at the success of a deep-laid conspiracy against Great Britain, which reckoned, with good reason, upon the well-timed onslaught of the Boer power as a valuable asset when the last victory of diplomacy had been achieved and the hour for more open pressure upon Great Britain had struck.

"The war has forced two highly important facts upon the consideration of our enemies. The South African asset has been destroyed. The Boer was the only power, be it noticed, that was unassailable by Britain's naval array, and its vast importance to the anti-British confederation may be easily gauged by the effort it has cost her. But the war has also revealed what is much more serious, that the military federation of the British Empire is to all

intents and purposes not far from becoming an accomplished fact. That is to say, that what the French writer twelve years ago described as the haunting dread of Britain's continental opponents has suddenly become an imminent possibility. Unless their ambitions were to be sacrificed altogether, something had to be done, and that without delay.

"If the earth had been partitioned between purely commercial races it is tolorably certain that, except where civilization clashed with savagery and barbarism, the map of the world might long continue with but few material alterations. However, for good or for evil, there has been planted in our midst a monstrous system of aggression, whose openly-avowed object is universal domination and whose restless march towards this goal over every opposing interest is a ceaseless menace to the peace of the world. The one cry which has always been able to unite every jarring element in the domestic policy of Russia has been that of 'Russia Mistress of the World!'

UNSCRUPULOUS ENERGY.

"With such persistent and unscrupulous energy has she pursued her way, that to-day she is able to look around upon the triumphant result of a policy which has practically placed her in the proud position of dictator on the continent wheresoever her interests are involved. For, by directing the policy of France, she holds Germany, however unwillingly, in a vise, so that even her high-spirited Emperor is compelled to proclaim—the triple alliance being no longer more than a rusty weapon—that the keynote of German policy is a 'good understanding with Russia.'

"But altogether Russia reserves her most engaging smiles for those whose policy she thus holds in leash, she affects no disguise in another direction. I well recollect a prominent Russian diplomat saying not long since: 'We entertain no doubt that the future master of the world will be either the Slav or the Anglo-Saxon. We mean it to be the Slav.' Convinced all along of the inevitableness of the struggle, Russia has never ceased to watch the signs of the times, and has lost no opportunity of ulterior advantage.

PLOTTED AGAINST AMERICA.

"True, she has not always succeeded. She failed when she sought to organize by means of her satellites an effective opposition to the expansion of America at the expense of Spain. And she failed once more when she saw England hurrying on matters in South Africa ere she herself was able to profit by them. The effort was nevertheless determined and nothing but the desperate necessity of the case impelled Count Mouravieff to disregard the obvious difficulties of the situation when, as many will hear for the first time, in the early stages of the South African affair, he embarked on that unwise mission to Madrid and Paris, only to meet a rebuff at the hands of his own proteges, whose exhibition had for the moment postponed all thoughts of a Fashoda revanche.

"Consequently, although he won Spain to his purpose—on condition that the coalition was to be overwhelming, he was obliged to return to St. Petersburg without attempting to convince the Kaiser that his interests lay in meeting Russia's views on the subject.

"These two attempts also gave prominence to another menacing fact in the disposition evinced by both great divisions of the Anglo-Saxon race to come to the support of the other. Great Britain had intimated in no uncertain fashion that an attempt forcibly to coerce America would bring her into the field against it.

"There was no alternative for Russia but to hasten her schemes in China, which she would have been willing to postpone until the completion of her great railway in 1902 or 1903. If she waited now Great Britain would have freed herself from the South African and America from the Philippine entanglement, while indications were ripe that other nations were hoping to extend their interests in moribund China. She was earnestly desirous to attain her object without fighting, and the circumstances would not long remain so favorable. All she needed was a decent excuse for the military occupation of Pekin, and for this she at once played her cards desperately.

"By a lavish expenditure of secret service money she had

already suborned to her interests most of the Chinese of position at the capital. The Empress Dowager herself pawned her influence for what she imagined to be Russian support; and this had become so recognized a fact that the Chinese openly declared at the beginning of the outbreak that Russia would help the Empress. As for Li Hung Chang, he long since sold his country for Russian gold, and possibly, it is shrewdly suspected, for the reversion of the Manchu throne under the convenient ægis of his protector.

"In due time came the Boxer outbreak, which was secretly fostered, as is well known, from Pekin until the movement has reached dimensions which may not unlikely have overwhelmed some of its more immediate agents. But neither this contingency nor the extent and virulence of the outbreak have caused Russia a moment's apprehension for the success of her plot. It was too well laid.

"I give it as the deliberate opinion of a foreign politician, who knows what he is talking about, that had her interests coincided with the rescue of the helpless Europeans at Pekin and the early suppression of the Boxer movement, Russia had ample troops and means at hand for the purpose. But the status quo would not then have been sufficiently disturbed, and only on the complete ruin of the status quo and the further integrity of China does Russia hope to establish her supremacy. So what were the lives of a few pitiful units—men women and children—compared with the vastness of Russian ambition? What matter the prolongation of anarchy and the destruction of trade and trade influence which was chiefly that of her greatest rival?

RUSSIA'S POSSIBLE MISTAKE.

"Some have thought Russia erred in allowing the question to become an international one. Moreover, her report of the invasion of Siberian territory is well designed to give her a claim in the campaign while the other powers recede to that of Russian auxiliaries. She had all to gain and nothing to lose. For in the unlikely event of her scheme miscarrying she had but to flatter Great Brit-

ain by acquiescing in her cry about the 'integrity of China' and the 'open door' to clear the course once more.

"But she has made no mistake, and it will be found that an international occupation of Pekin will only end in one way: With Great Britain unready to fight for her rights, America both unready and as yet unwilling, France and Germany, the one hypnotized, the other softly menaced into acquiescence and Japan, again threatened by the triple alliance of Simonoseki, isolated and perhaps bribed by the Corean peninsula.

"Russia holds the cards and some which few English people may yet suspect. Ready at her disposal is the bitter Anglophobia of France, with its unslaked thirst for vengeance. The great exhibition is not yet over, but the menace of what may follow in certain events is judiciously revealed. The mobilization of large land forces in the northern departments of France strangely synchronize with the passage of the French Mediterranean squadron through the Straits of Gibraltar for manœuvers in the English Channel. But denuded as we are of land forces, France will not be loosed on us yet."

Englishman and Slav still face each other in the Orient. Which will triumph remains to be seen.

CHAPTER XXXI.

Mystic India and Its Relation.

Early Meeting of the Hindu and the Mongol—Interchange of Religious Ideas—Commercial Trade Established—Expeditions Sent to India—Emigration from India—Relations of the Two Nations to the West—India's Influence in China—Racial Differences—Indian Troops Now In China.

TWENTY-TWO hundred years ago India gave to China a religion—Buddhism. For a thousand years prior to that time there had been cordial relations existing between the two nations. While the Chinaman made many additions to the Buddhist religion as he received it from his Indian teacher, the influence of India upon the Empire was great, and for the best. Many mountains and many plains intervened between China and India and were practically impassable in the early centuries. Communication between the two countries was effected by a detour through the Oxus basin. China then possessed the Tarim basin and there was maintained what has become known in history as the famous "silk" highway. This was known to the Greeks and it was by this and other routes that the rich products of southern Asia reached the Chinese commercial marts. Over the "silk" highway came also the Buddhist pilgrims and preached their faith in opposition to that of Confucius. Sixty-five years after the birth of Christ the Buddhist religion received the official recognition of the Chinese Emperor.

Like the Indian, the Chinese was and is fond of pompous rites. The rich ornamentation of temples pleases his eye. He loves the poetry of the flowers introduced into the literature of his religion. He was pleased with his contact with India because it brought him tales of the superb southern lands lying beyond the snowy mountains. He was induced to travel. He met the Indian pilgrim on the way. They interchanged views. They found that their purpose in life was much the same. A friendly spirit was established. When they did not travel inland to reach each other, they took boats and passed through the Gulf of Tonkin. They

SERVICE IN A CHINESE TEMPLE.

touched at the Philippines and the Sunda Islands. They saw many strange things and wrote many curious books on what they saw and these books are still in existence. Chinese vessels came to Ceylon in search of relics and sacred writings. The merchants purchased their rich fabrics, precious stones and left behind them silks, porcelains and exquisite vases. As early as the year 166 A.D. an emperor of Rome sent an embassy to China by way of India.

INDIA GAVE KNOWLEDGE.

The golden age of Chinese literature had not yet been reached when the Chinaman first came in contact with the Hindu. The Hindu had mastered much. He had a system of philosophy and it appealed strongly to the Chinese imagination. His religion had been tested by more years than that of Confucius. He possessed great wealth. His architecture was stupendous. While the Chinaman was still battling with savage hordes, the Hindu had been contemplating many of the problems of life and solving them to his own satisfaction. He gave his views freely to his neighbor of the north. He journeyed to visit him through all the southern provinces and what is now the Empire proper. He became a permanent resident and transplanted all that he could from his native land. As a result, while he was swallowed by the Chinaman, he made an impression upon his art, his literature and even his daily life, which has not been removed to this day. The Hindu was in many ways the "father of all traders." He knew the talk of the shop.

He enjoyed a bargain; also by the necessities of his own country—flood, famine and plague—he had mastered many secrets of the soil, many principles of irrigation, many curious things in the way of fertilization. The Chinaman absorbed this knowledge from him with such a degree of success that even to-day one intimate with the race history of India may study the race types and the race history of China and read centuries of Hindu life in what is before him. It is next to impossible to study Chinese character and Chinese history without giving full credit to the Hindu for the part he played in developing the character of the Yellow man.

INDIA'S MARTS OF TRADE.

So far as history can inform one India had a well-established commerce, on land and sea, before China had even developed a distinct form of government. India possessed means of access to the ocean that China did not. India was on a highway much sought and traveled by the early explorers of Europe. The fame of the wealth of the princes of India had spread to all parts of the civil-

CRUDE CHINESE COBBLING.

ized world before China was known. China was a nation of mystery when much of India was fairly well known to Western nations.

Reference has been made in other chapters to the great highway which connected India and China from the earliest days, and also to the fact that the two nations came into close intercourse by water routes. The Indian was polished, a student, a philosopher. The Chinaman was but little developed. He had wealth but did

know what use to make of it. His ideas of art were crude. His religious system was not perfected. His literature was not yet out of the A, B, C's.

It is the history of all nations that the first lesson learned by their primeval peoples is that of self-preservation; conquering of the soil, providing subsistence for the family; devising ways and means of resisting the assaults of enemies. Inter-related with this development is the religious sentiment—the idea of a Supreme Being, the thought of the hereafter; the preparation for death; the creation of a priesthood and a system of worship.

The Chinese nation was no different in respect to the development of these two ideas than any other nation. The Chinaman was engaged in this work when the knowledge of developed India burst upon his mind and her savants and merchants became his friends. And because the first meeting of the Indian and the Chinaman was upon an entirely practical basis, their relations from the start were cordial. An intimacy beneficial to both nations arose and has in many ways been continued to this day.

THE CLOSEST FRIENDSHIP.

The literature of Dharma was in its zenith when the Chinaman made his first acquaintance with the Indian. Its mysticism, its poetry, charmed him. The Chinese Emperors sent expedition after expedition to the Indian princes, begging for knowledge of this wonderful worship. Costly silks were sent to the princes as presents, and the ambassadors returned to Cathay laden with jewels and precious manuscripts. Chinese magnates went to India to permanently reside. Indian princes entered China, married Chinese women, settled down and became a part of the Empire. Thus, centuries before any coherency of organization had come to the Western people China and India were knit together by bonds of the closest friendship.

In the Chinese legends, found within the Book of Records, there is one which relates to the meeting of a Chinese prince of the Emperor's court and an Indian priest. The time of the meeting is supposed to have been about 2,000 years before Christ. The

translation of what took place between them is given free, not precise.

The Chinese prince had gone to India in search of a stone, the possession of which it was said would insure eternal life for the owner. The prince desired to secure it and present it to his Emperor. He came to the palace of the Indian prince, was welcomed, and sat down to dine with him. As the servants passed to and fro with costly viands and wonderful wines, the Chinese prince asked:

"How is it, prince of a million souls, that you have always contentment of mind?"

THE END OF ALL.

"I have learned," was the reply, "that to life there must be an end. This being so, why should I disturb myself with what is? I must pass into nothingness, sooner or later. Let me live then in happiness not fearing the end."

"What proof have you that this is so?" asked the visitor.

"My own consciousness teaches me that I cannot always be; that matter is perishable and that the soul (Dharma) must eventually be taken back to the spirit that first gave it forth. Why then should care have possession of me? I live for my friends—my enemies, they must come to the end as I."

"Then you have happiness?" continued the Chinese nobleman.

"No. Not happiness. That is not attainable on this earth. But there is always contentment with me and unrest of mind I know not. I attain this state by control of my mind, contemplation, much study of the sacred writings. I am content."

"I will return to my people," said the Chinaman, "and they shall know of this in which I myself already believe."

Now this is not quite the Buddhist religion as first preached, but so near it as to be accepted by the Chinese in good faith and practiced by them. That after having taken the Indian's religion they should have moulded parts of it to suit themselves is not a matter of consequence. Their savants acknowledged centuries ago their indebtedness to India and the savants of to-day do likewise.

It is not a matter of general knowledge that the Catholic re-

ligion entered China through India; that Roman priests were in India long before their advent in China, and that they passed from the Ganges to the Yellow river in their proselyting work. This work of the Catholic church in China, as well as in India, is of great importance because of the present complication in the Empire in which all churches are involved.

While the various Protestant missionary societies are preparing to present through their respective governments demands upon the imperial treasury of China for the loss of life and of property sustained in connection with the recent disturbances, the Roman Catholic missions propose to present their claims for indemnity through the Pope, and without the support or intervention of any of the great Powers of the Occident.

The position of the Catholic church in China is so peculiar, and so little known, that the fact of the Vatican's proposal to deal directly with the Chinese authorities in the matter of indemnities, as well as in other questions, may render timely a few explanatory notes upon the subject.

POSITION OF THE ROMAN CHURCH.

At the time of the outbreak of the recent Boxer insurrection the Roman Catholic church enjoyed altogether exceptional advantages in China and if there were certain difficulties (of which more anon) in the way of the maintenance of a Papal legation at Pekin and of a permanent Chinese embassy at Rome accredited to the Vatican, it was nevertheless a fact that Leo XIII was treated by the Celestial government as a full fledged sovereign.

Indeed, it may be questioned whether the recognition by China of the secular pretensions of the Papacy was not more complete than that conceded by such Roman Catholic powers as Austria-Hungary, France, Spain, Portugal and Bavaria, the venerable Pontiff being officially known in the Chinese Empire by the title of "Kiao Hoang," that is to say, the "Emperor of the Religion."

This attitude of the Chinese toward the Papacy is by no means of modern origin. Three centuries ago when Roman Catholic missionary enterprise had attained the climax of its prosperity and

development in China, when the principal advisers of the Emperor were European priests (some of whom were entrusted with the direction of the astronomical bureau, which was an all important department of the government) and when many of the highest authorities had embraced the Christian religion, there was no necessity for any championship of the missionary cause by European governments.

The Vatican was in direct communication with the imperial court at Pekin, and there are records of frequent Chinese embassies being dispatched to Rome, and of Cardinals being sent by the Pope as legates to China for the purpose of settling without the intervention of any of the great Powers of Europe, questions arising between the Chinese state and the Roman Catholic church.

THE VATICAN AND PEKIN.

Christianity began to wane in China, as well as in the neighboring Empire of Japan, from the moment that the native authorities and the people realized that missionary enterprise was being used by the foreign Powers as a cloak for political projects calculated to endanger the independence and the integrity of the Middle Kingdom.

The intercourse betweeen the Vatican and Pekin became less cordial, and the missionaries finding themselves exposed first to the suspicion and then to the persecution of the Chinese authorities who had formerly been so friendly to them, thereupon turned for assistance to the first Power that manifested readiness to espouse their cause and to defend what they considered as their rights. That Power happened to be France and under the auspices of the French government the Roman Catholic missionaries developed more and more into political agents, thus confirming the Chinese in their prejudice and suspicions.

In course of time the French government assumed the protection, not only of every Roman Catholic missionary in China irrespective of nationality, but likewise to put forth a pretension to similar rights over all natives who had become converts to Christianity, thus implying that the conversion of a native to the Roman

Catholic religion was sufficient to transform him ipse facto into a French subject, and as such to exempt him from the jurisdiction and authority of the imperial government and from the payment of native taxes and dues.

RELATIONS WITH THE POPE REVIVED.

It was not until the overthrow of Napoleon III and the establishment of a form of government in France distinguished by its hostility to the Papacy that the Chinese authorities reached the conclusion that the time had come to put an end to a situation that was not merely intolerable but likewise illogical, since it was obviously absurd for France to affect the role of the protector of the interests of the Roman Catholic Church in the Orient, while publicly assailing them in the Occident.

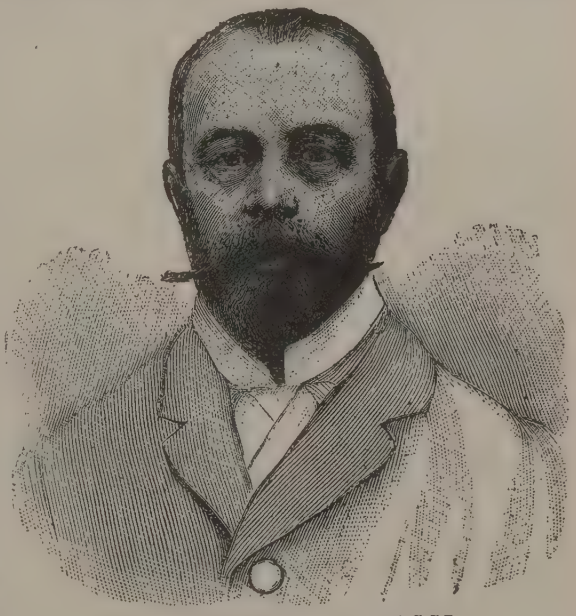
Accordingly, the Chinese Emperor dispatched a letter to Rome inviting the Pope to revive the former friendly relations between the Vatican and the Chinese Government, offering to appoint a resident Chinese envoy accredited to the Pontifical court, and asking at the same time for the creation of a Papal embassy at Pekin, through which all business in connection with the Roman Catholic Church and Roman Catholic missionary enterprise might be conducted.

Leo XIII sent a favorable reply, and the negotiations thus begun were conducted with so much discretion and success that it was not until an eminent prelate, since promoted to the rank of Cardinal, was sent out to Pekin as Papal Ablegate for the purpose of taking all Roman Catholics under his wing and superseding the French Protectorate that the Paris government obtained any inkling of the scheme.

M. de Freycinet was then Premier and Foreign Minister of France. Realizing that his country would lose much of its importance as a factor in Chinese affairs if divested of the protectorate of the Roman Catholic missions in the Far East, he at once addressed an ultimatum to the Vatican threatening to cut off the $10,000,000 voted annually to the French clergy and to deprive the Roman Catholic Church in France of all financial State support

unless the Papal Ablegate were immediately recalled from Pekin and the projected transfer of the control and charge of Roman Catholic interests in China from the French envoy to a Papal legation abandoned.

That closed the affair for the time being. The Pope unwilling to deprive the entire parish clergy of France at a moment's notice of the financial help from the State had no alternative but to recall his envoy. The Chinese authorities, on perceiving the predicament of Leo XIII, set to work to put an end to the French protectorate in a different manner.



MARQUIS SALVAGO RAGGI,
Italian Minister at Pekin.

Realizing that its existence had only been made possible by a waiver of right and a dereliction of duty on the part of the German, Italian, Spanish, Portuguese and Belgian governments, they asked them, especially Germany, Austria and Italy, to assert their rights over their missionaries. To this the three governments in the triple alliance agreed. In this way France was deprived, through the action of the triple alliance, of all right of control of German, Austrian or Italian Catholic missionaries.

France, unable to raise any obstacle to this clever move on the part of the Chinese government, came to the conclusion that only by means of a compromise with the Vatican would it be able to retain any vestige of its former role of the principal protecting power of Roman Catholicism in the Orient. Accordingly, it became a party to a remarkable convention between the Vatican and the Chinese government, according to the terms of which the

Chinese government recognized and authorized the Roman Catholic religion as one of the official denominations of the Empire.

PROVISIONS OF THE CONVENTION.

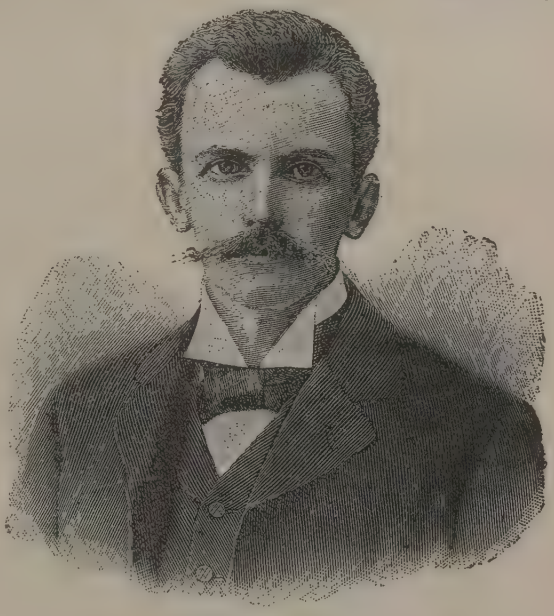
In the preamble of the convention are found the words "Churches of the Catholic religion, the propagation of which has long been authorized by the imperial government, are now being erected in all the provinces of China." The convention provides that questions in connection with the Roman Catholic missions in China shall be settled in an amicable manner between the Chinese authorities and the heads of the various missionary stations, for which purpose bishops are recognized by the terms of the convention as of equal rank with the governors or viceroys of provinces while apostolic vicars, provincials and superiors are similarly endowed with official status equivalent to that of the prefects of towns and of districts.

Chinese dignitaries, from viceroys downward, are commanded to interchange official courtesies with the Roman Catholic bishops and clergy, and to do everything in their power to arrange affairs amicably with them.

It is only when such an arrangement has become impossible that the missions of France, of Belgium, of Spain, and of Portugal are to invoke the intervention and championship of France, the protecting power, while those of Germany, Austria, and Italy may appeal to their respective sovereigns. In view of the anxiety of the Chinese government to avoid giving France (or any other foreign government) any excuse for exercising her pretensions as a protecting power, the native authorities may be relied upon to do all in their power to meet the view of the Roman Catholic missions. This convention, in which Leo XIII is described as the "Emperor of the Religion," has received the signatures of the Pontiff, of the Emperor of China and of the Empress Dowager, and likewise of the French government.

That is why Leo XIII will present directly to the Chinese government, when re-established, the demands for indemnity for loss of life and property suffered by the Roman Catholic missions, and

it is only in the improbable event of these demands being rejected by the Chinese that the Vatican will call upon the protecting Powers. That is to say, the Pope would call upon France in connection with the injury suffered by the French, Belgian, Spanish and Portuguese missions. Germany would take up claims in connection with the German Catholic missions, Francis Joseph would enforce those of the Austrian missions, while the Italian government, without any request from the Vatican, would naturally espouse the cause of the missions composed of Italian clergy.



DR. ARTHUR V. ROSTHORN.
Secretary Austrian Legation at Pekin.

Sooner than allow affairs to come to such a pass, and rather than to permit these claims for indemnity presented by Leo XIII to become the pretext for additional exactions on the part of the great Powers, the Chinese government will prefer to settle with the Vatican direct. That is why it is probable that the Roman Catholic missions, presenting their demands for damages through the Pope, will have them more speedily granted than the Protestant missions, which intrust their claims to their respective governments.

This merely bears out the theory derived from a considerable experience of the Orient, that the protection of a Western government is a source of weakness rather than of strength to missionary enterprise, and that the object of the latter can be best attained when there is no suspicion in the minds of the natives that the missionary is using the cloak of religion to conceal his political aim.

CHINAMEN ARE INDIFFERENT.

This much is said of the Vatican and the Catholic church in China, not only because it was from India that the influence of the Catholic church came to China, but also because the Catholic clergy have always sought in their own way to encourage the past cordial relations between the two nations. The Protestant church, much younger in the field, has already reached the point where it realizes how closely the two nations have inter-related and like the Catholic church is recognizing how much China owes to India, despite the new civilization of the West which to-day promises to revolutionize the characters of both nations.

MAURICE JOOSTENS,
Belgian Minister at Pekin.

They say the philosophy of the Indian created the present indifference of the Chinaman to current events. In regard to this the Rt. Rev. Henry C. Potter in *The Century* tells this story:

"There is among the Chinese one supreme want, which, whether in art, in literature, or in human conduct, is equally conspicuous. They are a people with their eyes in the back of their heads. Their ideals, so far as they have any, are all behind them. They know nothing of a divine discontent. Complacency, absolute, invariable, all-pervading, is the supreme note of all Chinese life.

"That a thing was, is reason sufficient to the ordinary Chinese mind that it should continue to be; and that anybody who has not been hired to do so should concern himself with even a curiosity,

CALVIN PEARL TITUS

FIRST OF THE ALLIED TROOPS TO SCALE THE WALL OF PEKIN AND PLANT
THE AMERICAN FLAG, LEADING THE WAY TO THE RESCUE
OF THE FOREIGN MINISTERS

STONE ANIMALS, NEAR PEKIN, CHINA

much more an endeavor, that it should be better, is to the Chinese mind only an excellent joke. M. Huc in his masterly work on China and the Chinese, relates that in 1857 at the period of the death of the Emperor Jao Kuang he was traveling 'on the road from Pekin and one day' he says, 'when we had been taking tea at an inn in company with some Chinese citizens we tried to get up a little political discussion.

"'We spoke of the recent death of the Emperor, an important event which, of course, must have interested everybody. We expressed anxiety on the subject of the succession to the throne, the heir to which was not yet publicly announced. Who knows, said we, which of these sons of the Emperor will have been appointed to succeed him? If it should be the elder, will he pursue the same system of government? If the younger, he is still very young, and it is said that there are contrary influences—two opposing parties—at court. To which will he lean?

APATHY OF CHINESE.

"'We put forward in short, all kinds of hypotheses, in order to stimulate these good citizens to make some observation. But to all our suggestions and inquiries they replied by shaking their heads, puffing out whiffs of smoke and taking great gulps of tea. This apathy was becoming almost provoking, when one of them, getting up from his seat, came and laid his two hands on our shoulders in a manner quite paternal, and said, smiling rather ironically: Listen to me, my friend. Why should you trouble your head and fatigue your heart with all these vain surmises? The Mandarins have to attend to affairs of state; they are paid for it. Let them earn their money, then. But don't let us trouble ourselves about what does not concern us. We should be great fools to want to do political business for nothing. That is very conformable to reason said the rest of the company; and they then pointed out to us that our tea was getting cold and that our pipes were out.'"

It is the Rev. Potter, who in his recent article on "Chinese Traits and Western Blunders," writes:

"Let us for a moment turn such a situation 'the other end

foremost.' Let us suppose it to be the Buddhists of India who are sending missionaries to America; it is said that they have set about doing so. They ingratiate themselves with the civil authorities, and get certain of their number appointed police magistrates. There is a considerable conversion of native Americans to the religion of Buddha, and these, when they fail to pay their taxes or otherwise to obey the law, are tried by Buddhist magistrates, who take care that they are always very gently dealt with.

"I do not say that there may not have been in China wrong and injustice toward the Christian converts. But I do say that if such methods of protecting Buddhist converts were to obtain among us it would provoke an uprising, which we for our part would maintain to be abundantly justified by the conditions which had provoked it."

INDIA WORKED FOR THE GOOD.

The art, the literature, the religion, the home customs, the every-day habits of the people of China were tremendously affected at an early period by contact with the Indian—the Hindu priest, the Hindu merchant, the Hindu prince. Europe was a wilderness, inhabited by men half-savages; America was unknown; Egypt was sunken in ruin, when the intelligence of India met that of China and modified it so much that a kinship between the two nations has always existed since.

It seems then all the more strange that at this time, with disruption of the Empire threatened, England should send as part of her troops for Chinese service, Indian soldiers. It is true that the native of any climate, as a rule, makes a better soldier in that climate than men brought from another zone. But it seems pitiable that after centuries of friendly relation, of mutual assistance, the Indian soldier of England should be forced to take his weapon and prepare for assault on the descendants of the very people whom his ancient princes delighted to honor.

It was in India, from whence these soldiers come, that the Chinese embassy found the God they were searching for; it was in India they uncovered a literature far superior to their own; it

was in India they lingered in friendship for years. It was from India whence came the teachers who were to make Hinduism the most powerful religion of the most populous nation in the world.

Better it seems than that they should be thrown at each others throats that the Chinaman and the Indian be encouraged to study Western ways while preserving for their wonderful past all the respect due to an ancestry, pioneers in the work of developing man from the savage to the human; the human to the divine.

CHAPTER XXXII.

Other Foreign Powers.

Masterful Position of the United States—Where France and Germany Stand—The Philippines and How They May Affect China—Proposed Partition of the Empire—What This May Mean—Li Hung Chang, the Great Diplomat—Coming Western World Changes—Hope for the Future.

ON the richest, largest and best-watered plain in the world dwell one-fourth of the human race. Man for man, the Chinese are superiors of any nation by which they are surrounded, says a writer in Leslie's Weekly. Patient, industrious, peaceful, understanding organization, the Chinaman sets a high value on the comforts and enjoyments of life. He wants many things, and often the things that we can give him. He is not much given to traveling from his native land.

Only the Chinese of two or three southern provinces have yet traveled into countries adjoining, across the sea to the United States, and southward to Australia. Yet, wherever he goes, he shows his superiority by ousting the petty native traders, at Manila, in Corea and Saigon, for example, because he has a far better commercial instinct and training, more insight, patience and perseverance.

In Asia the Chinese are the freest people and the most democratic. The merchant, instead of being socially inferior, as in old Japan, Corea and India, is in China honored. Within his own country he likes to travel, move and sell his goods, and has long been noted for his canals, internal commerce by junk and boat, by wagon and litter, by pack horse and mule and on the human back.

His weakness is that he lacks mental initiative, invention and desire for novelties unless first convinced that he needs them. In a word, where the Chinese is defective the American abounds. The latter can show the former the better way, furnish him with the modern inventions and demonstrate that the new labor-saving devices are mutually and ultimately better for all. Once it was

thought that Chinese prejudice was invulnerable, that the feng shuey (wind and water) superstition, which is really a rough sort of natural science and hygiene, would forever operate to prevent telegraphs and railways. Facts have proved that the contrary is the case.

AMERICA EXCELS OTHER NATIONS.

In both price and kind we can excel other nations in giving the Chinese what they need. There is a continual and increasing demand for our railway equipments. In Russian Asia, Corea and in Japan we have already shown what our workmen and manufactures can do. The American locomotive is cheaper and better fitted for the new railways, which must follow the configuration of a country with its varied features. In cotton imports American trade has within a decade increased 121 per cent in quantity and 59.5 per cent in value. Our petroleum is much better than the Russian article. Despite the use of inferior Russian oil which is poured into American tins and thus sold, our imports of oil increased from $1,000,000 to $5,000,000 in the decade from 1887 to 1897. In flour, lumber and machinery we show a steady gain.

Interesting statistics concerning foreigners in China are contained in a report in regard to the trade relations between China and the United States at the State Department. The report is made by Consul Fowler at Chee-foo and is dated May 7, 1900, so that it is practically up to date. The table of foreigners is divided into two classes—residents and firms—and includes statistics for the years 1898 and 1899. The total foreign residents are stated as follows: 1898, 13,421; 1899, 17,193, and the foreign firms as follows: 1898, 773; 1899, 933.

The nationality of the foreign element for 1899 is stated as follows:

American—Residents, 2,335, an increase of 279; firms, 70, an increase of 27.

British—Residents, 5,562, an increase of 414; firms, 401, an increase of 3.

German—Residents, 1,134, an increase of 91; firms, 115, an increase of 8.

French—Residents, 1,183, an increase of 263; firms, 76, an increase of 39.

Dutch—Residents, 106, an increase of 19; firms, 9, an increase of 1.

Danish—Residents, 128, an increase of 11; firms, 4, an increase of 1.

TOWN AND HARBOR OF VICTORIA, HONG KONG.

Spanish—Residents, 448, an increase of 53; firms, 9, an increase of 5.

Swedish and Norwegian—Residents, 244, an increase of 44; firms, 2, an increase of 2.

Russian—Residents, 1,621, an increase of 1,456; firms, 19, an increase of 3.

Austrian—Residents, 90, a decrease of 2; firms, 5, no change.

Belgian—Residents, 234, an increase of 65; firms, 9, no change.

Italian—Residents, 124, a decrease of 17; firms, 9, no change.

Japanese—Residents, 2,440, an increase of 746; firms, 195, an increase of 81.

Portuguese—Residents, 1,423, an increase of 339; firms, 10, a decrease of 10.

Corean—Residents, 42, an increase of 2; no firms.

Non-Treaty Powers—Residents, 29, an increase of 2; no firms.

STEADY GAIN OF FOREIGNERS.

The total number of residents, 17,193, shows an increase of 3,772 over 1898. The total number of firms, 933, shows an increase of 160 over 1898.

The figures show that Russia made the greatest gain in the number of residents and Japan in the number of firms, France coming next in the latter respect.

Consul Fowler says that these figures do not include the leased ports, and that it must be remembered that in the case of Great Britain a large number of Indians and Asiatics (Chinese born in Hong Kong, the Straits, etc.), are included.

Consequently it is difficult to determine the true number of British in China. Moreover, by British law, every British subject is compelled to register in his consulate, but with Americans this registration is optional. Consul Fowler expresses the belief that the number of American residents is greatly understated.

THE CLASHING NATIONS.

It is possible that in spite of the efforts of the United States and Great Britain, which after all are the only great powers interested in preventing the partition of the Chinese Empire, the result of the present conditions obtaining in the Orient will be the parceling out of the provinces of the Celestial Kingdom. The United States does not want any of China's territory—only the opportunity to trade with the Empire—but with the principal nations of Europe it is different.

Each one has a "sphere in influence" in China now, but not absolute possession; in case of a division the land would pass out

of the hands of the Chinese and the claimant would get a quitclaim deed which would necessitate the expenditure of much blood and treasure to retain.

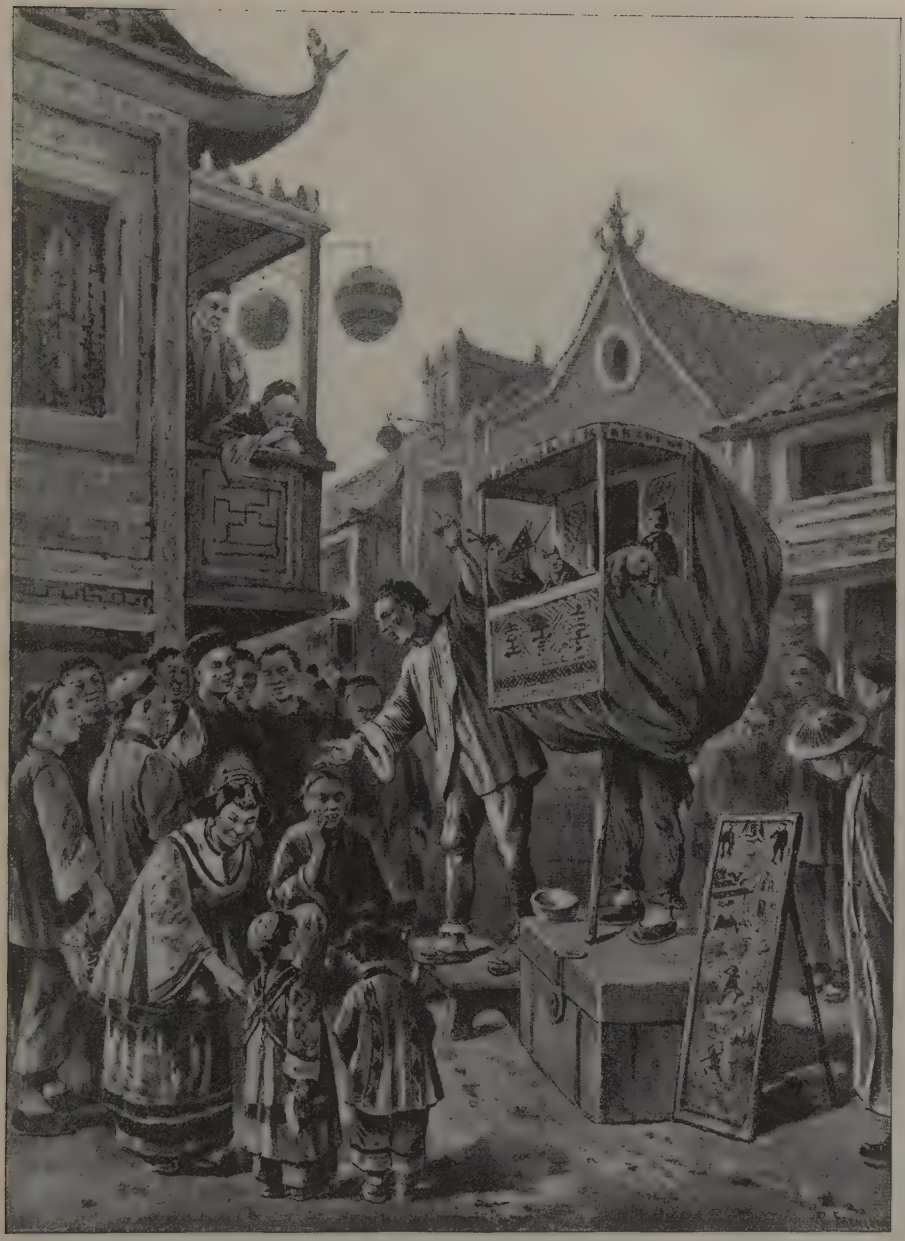
It is to the interest of England to preserve the territorial integrity of China, for the reason that in the advent of division, it would not be possible for her to maintain her sovereignty in the vast area allotted to her control. By treaty with China, and Russia as well, the Yang-tze-kiang valley provinces have been marked as the British "sphere of influence," a total area of about 700,000 square miles, and including the provinces of Nganwhei, Honan, Kiang-si, Hunan, Kwei-Chew and Sechuen.

The Yang-tze-kiang is the national highway of China, and the provinces named lie to the north and south of it; the stream is so large that ocean steamers pass up beyond Hankow, and it is navigable for hundreds of miles; and this river and its tributaries furnish the only avenue of commerce for the central, which is the richest portion of the Chinese Empire.

NUMEROUS INSURRECTIONS.

In case England was compelled to take over this mighty stretch of territory it would fall upon her to govern it and preserve peace and order within its limits, a task she does not care to undertake, seeing as fully a quarter of a million troops would be required to put down the rebellious uprisings which would frequently occur. The celestials are so accustomed to insurrections they could hardly be induced to forego them, and as the insurgents would be well armed, the trouble and destruction they could cause cannot be predicted.

England has her best troops—some 225,000—in South Africa now, and the soldiers necessary for duty in China could only be secured from India and England—the former native regiments and not entirely trustworthy, and the latter raw levies. Whether the Indian Mohammedan subjects of the queen-empress would be willing to fight against fellow Mohammedans in China is a question. Yet the British "sphere" in the Celestial Kingdom is the richest portion, and England would not give it up without a struggle.



THE BOXERS INCITING THE PEOPLE TO INSURRECTION BY A PUNCH AND JUDY SHOW. THE PIG REPRESENTS THE MISSIONARY

TARTAR SOLDIERS DESTROYING VILLAGES AROUND TIEN-TSIN

English and French interests conflict in the province of Yunnan which is wealthy in tea and mining interests, where the influence of France, by treaty with China, is paramount. By virtue of this same treaty France, who holds Tonquin securely and has grabbed the sugar island of Hainan, was also given the right to include the provinces of Kiang-si and Kwangtung in her "sphere of influence." France, therefore, practically controls nearly 400,000 square miles of Chinese territory, and if this were allotted to her outright she would be compelled to maintain an army of at least 100,000 men there.

RUSSIA'S WAITING.

Of all the great powers Russia is better situated, geographically, to assume control and domination of territory in China than any other. Siberia borders upon the northern frontier of China; the province of Manchuria is virtually Russian; Port Arthur owned by the Czar's government, is but 300 miles from Pekin, while the Trans-Siberian Railway, almost completed, running from St. Petersburg to Vladivostock, affords superb and perfect means for the transportation of troops, supplies and munitions of war. A railroad line will soon connect Vladivostock with Pekin, which, it is feared by other powers, may in the near future be occupied by the Czar's forces.

If Russia ever secures possession of the imperial capital she will retain it beyond doubt. In case of a partition of China, Russia would, in all probability, be awarded Mongolia (1,300,000 square miles) the province of Sin-kiang and Tibet, each with 550,000 square miles of land. The province of Kan-su, also, it is generally conceded, would be included in the portion doled out to the bear. It stands to reason, too, that it would not be long ere branch lines of railway connecting central China with the Trans-Siberian road were constructed and in full operation under Russia's absolute control.

Kaiser William of Germany lays claim to the province of Shantung, in which Confucius was born, containing some 56,000 square miles of territory, and when the break-up came would, in the natural

course of things get the province just to the south of it—Kiang-su. Germany's sea base in China is the port and the city of Kiae-chow, on the Yellow Sea. She is sending several thousand troops to the Orient now, and it is hardly among the possibilities any considerable number of these will ever be withdrawn.

Japan, after all, has not fared so badly in China, although she claimed to have been robbed of the fruits of her victory in the war of 1894. The island of Formosa has been ceded to her, and she would be allowed, beyond doubt, the province of Fu-kien, on the opposite mainland. This would give her the port and city of Foo-chow.

WARSHIPS IN CHINA WATERS.

As Italy has warships in Chinese waters and is ready to dispatch 10,000 troops, if needed, to China, she may realize her ambition and secure a good part of the province of Che-kiang. For some time past she has endeavored to fasten herself to San Nun Bay, without any particularly brilliant success.

According to alleged plans, carefully laid, sixteen of the nineteen provinces of China are allotted to foreign nations, and should the division be made the present imperial Manchu dynasty, represented by Emperor Kwang-Su would retain the three provinces of Pechili, Shensi, and Shansi—an area of 275,000 square miles, containing about 40,000,000 people.

It is England's policy to wait. Ultimately she will absorb the the Yang-tze-kiang valley, but she will be better prepared in 1950 to attend to this rather delicate matter than now. As has been her custom in other lands, she in time, would have the Chinese in the absorbed territory govern themselves—which is to say, order would be maintained by trained and disciplined Chinese troops officered by Englishmen.

In the present situation it is thought England could depend upon Japan to assist in preventing the partition of China, for the Japanese hate the Russians and would willingly stop their aggressions south of the Siberian boundary. How far the United States is willing to go in preserving China's territorial integrity is a question.

According to M. Rambaud, an ultimate clash between England and Russia is little less than certain. As early as 1791 a Frenchman proposed a plan to Catherine II for the conquest of Hindustan. Paul I also submitted to Napoleon Bonaparte a project for sending an allied army into India to "free the princes and the people from the yoke of English tyranny."

James MacGahan, one of the best-informed men on eastern affairs wrote from the shores of the Oxus in 1876: "The Russians are steadily advancing toward India, and will sooner or later acquire a position in Central Asia which will enable them to threaten it. Should England be engaged in a European war, then, indeed, Russia will probably strike a blow at England's Indian power."

PERILS OF PARTITION.

The best guarantee of the integrity of the Chinese Empire are the bewildering difficulties in the way of satisfactorily cutting it up. One of the queerest of the many queer conditions in Queueland is touched on by Mark B. Dunnell, who considers "Our Rights in China," in the "Atlantic."

At most of the important treaty ports the foreigners reside in what are termed foreign settlements. As these are all formed on the order of the one at Shanghai, a description of that will serve for the others. The foreign part of Shanghai is divided into the French, English and American settlements, though most of the Frenchmen live and do business in the English settlement. To further complicate matters, the American consulate is in the English settlement, which, in a legal sense, is no more English than American.

The government of the settlement, relates Mr. Dunnell, is vested in the consular representatives of the foreign powers, in a municipal council elected by the land-renters, and in the land-renters assembled in town meeting. This municipal council is an administrative board and has charge of the police, roads, parks and waterworks. It collects the municipal taxes, and is the trustee of the municipal property.

The legislature of the little republic is the annual town meet-

ing of the land-renters, which votes the annual tax levy and passes ordinance. The municipality has a constitution, or charter, deriving its authority from the joint sanction of the Chinese government and the foreign powers. Every foreign land-renter has a vote in the town meeting, and is eligible to municipal office.

Now, when one considers that these little republics exist in all the important treaty ports, that they have an international status that cannot well be changed without the joint consent of the powers, that the great bulk of the foreign trade is carried on where these little commonwealths exist, that the great centers of foreign trade in China are fixed as the stars, it is not difficult to realize the dangers—not to China—that are involved in a proposition to apportion the Chinese Empire among the Christian nations and Japan.

The Chinese themselves keenly appreciate the situation as the following editorial from the *North China Daily News of Shanghai* shows:

"THE INSATIABLE GREED OF WESTERN NATIONS.
LET CHINA BEWARE!

"Foreigners have for many years united themselves, aand have been laying their plans with regard to China. Originally they availed themselves of the plea of the mutual advantages arising out of commerce to induce China to open treaty ports at which they could trade. Next, under pretexts of various losses, in order to enrich themselves, they compelled China to pay certain indemnities. To-day they are mooting the questions of railways and mines, and using them as a pretext to get our country from us. Their purpose is, trusting in their strength, to partition out and divide among themselves our country.

POWERS COMPARED WITH FISHERMEN.

"Like chess-players, who place their pieces preparatory to attacking and vanquishing the enemy they have arranged their forces. Like fishermen, who first of all silently throw the net into the water and then gather out the fish, they are preparing to catch China. They believe they have, and perhaps do possess, the

ability to divide China like a watermelon. They have already seized and they hold the most important positions with a view to this end. First by insinuating that mutual gain would result therefrom, they have arranged treaties with us, which was obviously the beginning of our calamities.

"In the present dispute between Russia and England, ruin for China lurks. In reality it is only a quarrel about the partition of China. Indeed, the surrounding circumstances are converging to this partition. Foreigners are ever scheming for this. Their discussions tend to the same results. The signs of this impending calamity, moreover, are all too apparent within our borders. But the opportunity to partition and snatch from us our country will be made by outsiders.

GRAVE CHARGES AGAINST FOREIGNERS.

"If, then, China is to regain her original power, she must arouse herself and mend her ways. If she exerts herself to her full ability, she will then be able to foil the strategies of her enemis; if she will but exert herself to any extent, she can ward off, for a time at least, the actual partition. Then the violence with which foreigners insult us, although it appears to be all-powerful, will turn out not to be so, and our distress will really be no distress at all.

"But alas! there is a fatal tranquility that arises from a condition of coma, a darkness arising out of a state of crass ignorance, so that, though dangers like falling mountains threaten us, many seem unable to observe the impending ruin. True, there are earnest scholars of the Empire, but they only smite the breast and weep tears of blood more bitterly, indeed, than in the days of the tribulation of Ki. Let our readers clearly understand that the attitude of all foreigners toward China is guided by one principle; they unite their energies and combine their forces in order to gratify their one ambition, which is to partition and rob us of our country."

Of this the Rt. Rev. Henry C. Potter says:

"Such has been the cry with which, of late, China, north and

south, has rung. We have seen and are seeing some of the bloody fruits of this inflamed and national hatred. May a large wisdom and a temper other than that of mere revenge deal with the Chinese question as the essential qualities in it demands. We are told that the destiny of China is to be partitioned up among the great powers. There could not be a more stupid or shameless policy."

The real situation in the imbroglio is thus treated by Minister Wu, Chinese representative at Washington:

"There is a Chinese saying: 'If you want to condemn a man you can always find an excuse for so doing without any difficulty.' There is a disposition in some quarters, I am told, to do everything possible to embroil China in a war with the foreign powers at the present time, or to bring about a partition of the country in the hope of securing more concessions or commercial advantages in the final settlement.

WRONG JUDGMENT OF CHINESE IDEAS.

"All the baseless inventions detrimental to China which have appeared in the newspapers are supposed to have this end in view. I feel reluctant, however, to impute such evil motives to those who have thus unwittingly worked against China. I am inclined to believe that they have fallen into the mistake of judging Chinese ideas and doings by the Western standard. I will give an illustration:

"Newspapers nowadays often mention this official as belonging to the anti-foreign party, and that official as a leader with progressive tendencies. These terms are very misleading. To an American reader the word 'party' conveys the idea of an organization of men in public life who are bound by certain political ties and recognize certain principles in the conduct of public affairs. There are no such parties in China. All deductions from the existence in Chinese politics of a party in power and a party in opposition are absolutely at fault.

"Again, the widely heralded enmity between the Manchus and the Chinese. From the relations of a conquered nation to its conquerors, Americans naturally infer that the Chinese must hate the

Manchus and only wait for an opportunity to rise against their supposed oppressors. Nothing would be further from the truth. In Pekin Manchus and Chinese freely mingle in social and official life. The same is also true in other parts of the Empire. In point of fact, there is about as much enmity between the Chinese and the Manchus as there is between the Scotch and the English at the present time.

CHINESE OF THE OLD SCHOOL.

"Moreover, it must be remembered that most of the high officials in Pekin are born and bred Chinese of the old school. All the princes and nearly all the ministers of state have spent most of their days within the four walls of the capital. They have never visited even other parts of the Empire, not to say foreign lands, nor can they speak any other language besides their own. They have absolutely no knowledge or experience of foreigners or foreign ways, except those who are ministers of the Tsung-li-yamen (the Foreign Office), and the experience of these men has been confined exclusively to their official intercourse with the foreign representatives at Pekin.

"Under the circumstances, it is not strange that they should often do and say things which are right in their own eyes, but which, when transmitted through a foreign medium, assume a different aspect. It is well for foreigners to show a little forbearance in dealing with the Chinese, and the Chinese will not be found wanting in grateful appreciation.

"China is now passing through an important crisis in her history. Troublous times are apt to engender fierce passions. She desires only to be treated fairly and justly by other nations. The baseless reports that have been circulated in the newspapers about the recent happenings in different parts of China have done incalculable harm in that they have served to make the situation, already serious, more difficult.

"One should be particularly careful in sifting facts and slow in forming conclusions in these days of sensational journalism. There is a saying that 'one man's meat is another man's poison.'

This is true of nations as well as of individuals. The conditions and environments of life are so different in the Orient from those in the Occident that the same cause will often produce widely diverse effects. Throw water on a burning building and it will put out the fire. Throw water into a tank of sulphuric acid, and it will generate so much heat as to cause an explosion.

"It is only from an Eastern point of view that the difficulties arising in China can be seen in their true proportions and bearings. Great care must be exercised in determing the proper course to be pursued in dealing with Eastern nations so that no irretrievable wrong may be committed. Let justice and consideration for others be the guiding principles on all occasions."

It is impossible to overestimate the effect the acquisition of the Philippine Islands by the United States will have upon China. American trade is now to predominate in these islands where the Chinese merchant has so long held sway. The Chinaman will learn American mercantile ways under peaceful conditions. He will find American products almost at his own door instead of having to as heretofore cross the Pacific to come in contact with them. Within the next ten years American influence will be so powerful in the Philippines that it will radiate from them to China and Japan and redound to the great mercantile benefit of this nation. The recent uprising and the opening of the Philippines mean the rebuilding of China.

LI HUNG CHANG.

Li Hung Chang may open China to the Western world. Of this wonderful Oriental statesman, Frank G. Carpenter, the well-known traveler and author, says:

"Li Hung Chang will do what he can to help his old mistress and his country. He is one of the shrewdest diplomats alive, and I believe he is as tricky as he is shrewd. I have heard much of him during my various visits to China, and have had a number of long interviews with him.

"I met him first in 1888 when I visited Tien-Tsin on my trip around the world. He was the viceroy of Chihli and superintendent of the trade of North China. His income from this position

was several hundred thousand dollars a year, and he has already amassed millions.

"The next time I meet him was six years later when he was richer and more powerful than ever. This was just before the war between China and Japan; Li's wife had died and he had given her a funeral the cost of which would have been a fortune to the ordinary American. He had had a birthday on which his presents had amounted to tens of thousands of dollars, and he was on the top notch of prosperity. I took a trip in his special car to the Chinese wall and had the honor of being a guest at a dinner which he gave to our former Secretary of State, John W. Foster.

A COSTLY DINNER.

The dinner was of that extravagant nature only affected by the millionaire Chinese. It embraced about thirty courses and many of the viands were of the costliest description, the shark fins having cost their weight in silver and the delicate birds' nest soup being almost as expensive as liquid gold. At that time I spent an afternoon with his excellency. He talked freely about all matters relating to China, including the rebellion in Corea, which afterward brought about the war.

"My next interview was at the Arlington Hotel in Washington. The great Chinese earl had seen his forces defeated in battle by the so-called 'Japanese monkeys.' He had lost his yellow jacket, but he was as proud and cocky as ever, for his trip around the world was almost a triumphal one.

"My fourth and last interview with Li Hung Chang was held just before the outbreak of the present trouble in China. I spent a few days with my friend Hubbard T. Smith, who was then in charge of the consulate at Canton, and through his influence and a special request from Consul Goodnow and letters of introduction from the State Department at Washington was again able to have a long conversation with Earl Li.

"I found him living in great state in Canton. He was getting a nominal salary of only a few thousand dollars a year, but the actual receipts from his office were in the neighborhood of $500,000,

and his personal possessions were estimated at something like $100,000,000. I was told that he had been sent to Canton by the Empress Dowager as a reward for his services, in order that he might line his own pockets and at the same time squeeze $10,000,000 or so out of South China for the mighty old lady of Pekin."

Mr. Carpenter writes from Shanghai as follows: "This war is bound to result in the reorganization of the Chinese government. It will be of no value to the world if it does not. I have traveled considerably over the Empire. Its government is honeycombed with corruption. It is like an old cheese filled with skippers, which if rendered out into soap grease could not furnish enough to wash China clean. This corruption is everywhere."

CHAPTER XXXIII.

Japan and Corea.

Japan's War With China—Origin of the Japanese and Corean Race of People—What They May Accomplish for China—Japan's Position to Russia—Possible War on this Account—Character of the Japanese—The Mikado—Superstitions of the People—Religious Beliefs and Legends—Literature and Poetry.

SERIOUS as the war between China and Japan appeared to be at the time, and heavy as was the penalty paid by China it is apparent now that the war, while a victory for Japan, taught the Chinese leaders and people some valuable lessons. Japan in itself, although having thousands of islands, is a very small state. It is regarded as one of the most interesting nations in the world. The Japanese have always sought Western culture. They have never lost their political independence. No foreign religion has ever placed them at the mercy of evangelists. There was a time when the Japanese sought to become part of the Chinese world of thought and culture, but were compelled to reject the same. It did not fit to the Japanese character.

The Empire of the Mikado commands by sea all the highways leading toward Malaysia, Australia, Indo-China and the lands bordering on the Indian ocean and Pacific sea boards. Japan proper consists of four large islands and they are named:

Yeso, or land of the barbarians.

Hondo, or chief land.

Sikok, or the four provinces.

Kiu-siu, or the nine districts.

The tributary islands number at least 3,850. Hondo is the chief land. A name frequently given the entire Japanese archipelago is "Land of the Rising Sun." The Japanese call the Empire Ji-pon-kweh. Marco Polo called it Zipang. The Malays gave it the same title and the Europeans transformed that into Japan. The corresponding native term to Japan is Nippon. The original Japanese form was Nit-pon, meaning the land of the Rising Sun, the Orient, from Nit, sun, and pon, origin. The word was in this

form adopted about the seventh century of the Christian era by the Japanese who soon assimilated the T to the P, hence Nip-pon, Nip-hon and even Nif-hon. But in Japan the T was first dropped, whence Ni-pon, or Ni-pen and the initial N through Mongolian influence was afterwards changed to J. Hence Ji-pen, the form current in the time of Marco Polo, whose Venetian Zipang derives directly from it and is the parent of all European varieties of the word Japan. This word was, as stated, from the first, applied to the whole archipelago and not exclusively to the large island for which the Japanese had no general name until that of Hondo, that is, origin, or main division, was introduced.

WHEN FIRST DISCOVERED.

Portuguese adventurers first reached Japan in 1543 when they were driven by a storm to the island of Tanega. They were cordially received and as a result commercial relations were established and many of the native women were married by the navigators. Shortly afterwards the missionaries came and this led to trouble. Religious wars broke out before the end of the sixteenth century and in time the Christians were expelled or massacred. The country was then closed to all foreigners but the Dutch, who were allowed to retain a factory which they had near Nagasaki on the condition that they would spit or trample upon the cross.

The Dutch made good use of the ground left to them and studied the natural history of the country and the manners of its inhabitants and reproduced these in works that are now historically famous. By the eighteenth century geographic works published by the natives themselves revealed that they already felt European influences. The Japanese at this time began to give travelers and explorers to the world. Mamiya-Rinzo surveyed the coast of Manchuria and by sailing through the strait between Sakhalin and Siberia proved Sakhalin to be an island. In the early part of this century while a noted Russian traveler was a prisoner in Japan the educated men of the Empire came to him and acquired from him the art of calculating longitudes directly by observation of the stars, and solar and lunar distances.

From their first contact with Europeans the Japanese gave evidence of possessing great powers for study, strong imitative faculties and an adroitness in trading or even in diplomatic matters, that made them respected by all foreigners. As to the inhabitants themselves, with the exception of those on a few of the islands, "the present population of Japan is one of the most homogeneous on the globe. The natives have everywhere the same speech and customs with the full consciousness of their nationality. They possess what the Chinese lack." Racially the present people of Japan are spoken of as Japanese, but their ancestors were known as "eastern barbarians" and bore names such as Yemisi or Mayogin, meaning "Hairy men." The Ainos who at one time occupied the islands, bore a name which simply meant man. Like the Chinese the Ainos held that they were the center of the universe and one of their old songs runs:

"Gods of the sea open your divine eyes.
Wherever your eyes fall, there echoes the Aino speech."

PEASANTS AND ARISTOCRACY.

Another authority on the meaning of the word Ainos states that it refers to a dog and a tradition ascribes the origin of the race to a dog and a Japanese princess banished to the north. The dominant people of Japan are described as a mixed race in which the Aino element is now but slightly represented. It is believed that this mixed race came from the Mongol races of Siberia and eastern Asia. According to one legend the ancestors of the Japanese race were three hundred young men and women sent across the seas by a Chinese Emperor in search of the "Flower of Immortality." Still the matter is yet in doubt as to where the present Japanese came from. It is unquestioned that the Chinese literature and Chinese system of government have had an important influence upon them.

The race has its people of two distinct types—the peasants and the aristocracy. The peasant has the broad, flat face, crushed nose, low brow, prominent cheek bones, half-opened mouth, and small black and oblique eyes. The nobles are distinguished by their lighter complexion, less vigorous body, elevated brow and oval face.

To whatever class they may belong all Japanese are of low stature, averaging from five feet to five feet two inches in the men and under five feet in the women. The Japanese coolie will carry a heavy load at a rapid pace for hours together, without stopping even when ascending steep mountain passes. Attendants on foot keep up with their master's horse crossing the country at full gallop, and the acrobats are unsurpassed in strength and activity by those of the West.

The prevailing malady in Japan is anemia, which sooner or later affects four-fifths of the whole population and which is attributed to the almost exclusive use of rice and vegetables possessing little albumen and fat. Small-pox is also prevalent and much dreaded, although the Chinese methods of inoculation have long been known. Ever since the introduction of vaccination by Siebold at the beginning of the nineteenth century this scourge still continues to leave its mark on the features of about two-thirds of the people.

Notwithstanding their cleanliness, the natives are affected by the taint of leprosy in every part of the archipelago, and especially in the Tokio district. Diseases of the chest and lungs are almost as fatal as in Europe; but scarlatina, erysipelas, and many other Western maladies are unknown in the archipelago.

RELIGIONS OF JAPAN.

As in China, three cults co-exist side by side, and the same individual may conform to all three. The oldest of these is the national religion known as Sintoism, or the "Way of the Genii." The Koziki, or "History of the Things of Antiquity," which embodies the Sinto teachings is the oldest and most remarkable work in Japanese literature. The Confucian system is little more than a moral code. But Buddism is at once a metaphysical and religious system, which consoles its votaries for the miseries of the present life and holds out prospects of happiness or repose in the after state.

Like the Chinese and Corean aborigines, the first divinities of the Japanese were the forces of nature, with which they associated

the souls of the dead and the eight million aerial and terrestial genii. To live at peace with these countless hosts, endless conjurings and offerings were necessary. This forms the Sinto religion. The rites of this simple religion asks of its followers nothing but purity of soul and thought.

The most sacred shrines of this worship are the two temples of the Sun Goddess and the Goddess of Food, which are situated about ninety miles southeast of Kioto, in the province of Ise. Thousands of pilgrims from every part of the Empire annually visit these temples, and no artisan considers it possible to gain a livelihood, unless he has invoked the protection of these goddesses by performing a pilgrimage at least once.

Buddhism was introduced into Japan about the middle of the sixth century, and still has its sway over a large part of the inhabitants, notwithstanding the suppression of some monasteries, and the forcible transformation of numerous temples into Sinto sanctuaries. When first introduced it attracted the people by its pompous ceremonial, by the dogmas of transmigration and final redemption and by the variety of its gods and saints.

NUMEROUS RELIGIOUS SECTS.

Since its establishment Japanese Buddhism has become divided into numerous sects, some claiming to have preserved the old faith in its purity, while others have become modified by the sanction of new revelations. In 1875 the Buddhists possessed 88,000 temples, while the Sintoists possessed over 120,000, many of which were used in common by both religions, a bamboo screen separating the two altars.

The Shin-shui, or "New Sect," founded by Shinran-shonin in the thirteenth century, ranks next in importance and influence. It rejects all Buddhas and deities except Amida Buddha, to whom alone prayers and invocations are addressed. The influence of this sect in every part of the Empire has been illustrated in connection with the restoration of one of the great temples in Kioto. Women and young girls from the various provinces are said to have cut off their hair, and twisted it into long cords to drag cedar trunks

to the capital, where these trees were hewn into pillars for the temple.

Christianity was first introduced in Japan by Francis Xavier in 1549. Within 30 years of the first conversions and the foundation of a Jesuit seminary at Funai the Christian communities numbered 150,000 members. In 1587 a decree was issued banishing the Jesuits. Nevertheless, the new religion continued to be tolerated until the year 1614, when some repressive measures were

COURT OF LOVE.

taken and its practice finally interdicted. Christianity is at present allowed to be preached in the treaty ports and the government even sanctioned the conversion of Buddha temples into Protestant or Catholic chapels.

Since the eighth century there has been a literary development in Japan, which if not "luminous" may be described as "voluminous." Poetry, the drama, history and the natural sciences have been cultivated, and the intellectual evolution of Japan may be said

to have run in parallel lines with that of the West. In the monasteries the old manuscripts were copied, chronicles compiled, theological and metaphysical treatises composed, while the "Courts of Love" were held during the twelfth and thirteenth centuries in the castles of the feudal lords, where the lettered warriors and strolling minstrels wrote their romances of chivalry, and recited their lyrical songs just as in Europe.

The period of literary Renaissance coincides with the seventeenth century, after which comes the age of the encyclopædists. At present journalism and political writings are swelling the bulk of the national literature, which has been more or less affected by European influences since the middle of the eighteenth century, when secret societies were formed for the translation of Dutch works.

"LAND OF THE MORNING CALM."

Corea, or as it is known in the language of the country, Cho Son, "Land of the Morning Calm," is very dear to her sons, and like the Swiss people, they die of homesickness if long absent from their beloved hills. One of the peculiar traits of a Corean is the fact that the moment he starts to ascend a hill he begins to either whistle or sing. If he carries with him one of the flutes of the country he will perform a few minor notes without much regard to harmony, but he may find in his music a charm that is lost to European ears.

It must not be forgotten that it was a Corean general who in a period of war invented the iron horseshoe. Since then, a lapse of four centuries, the houses of many Coreans are built in the shape of a horseshoe. Their method of naming the streets of their towns is more sentimental than practical. Blessing street, Happy street, Sunshine street and Virtuous street are the names that appeal with romantic force to the imagination.

Customs in Corea become as absolute as laws when they are good, and their judgment in this respect is to be commended. Cousins are not permitted to marry. Children are named for both parents, taking a part of each name, thereby originating a new one. Wives who commit small misdemeanors are punished for

them by their husbands, but when they commit a crime then the husband is punished as the responsible one.

Corean literature is not very enticing, as it consists mainly of Chinese classics, the writings of Confucius, or stories of Buddha and amatory verses which when translated by the missionaries into decorous French lose what little merit they possess and are lost in commonplace. Love is a potent factor in the Corean homes, and although divorce is known there, it is looked upon as a misfortune and disgrace. The people are naturally virtuous, simple in their tastes, like children, and preferring by natural selection goodness to vice

They have great reverence for bald heads, believing that they are tokens of wisdom, and that as the hair decreases the vigor of the understanding increases. Their superstitions are picturesque. For instance, when a new moon is expected they go out with torch-light processions to propitiate her and bring luck.

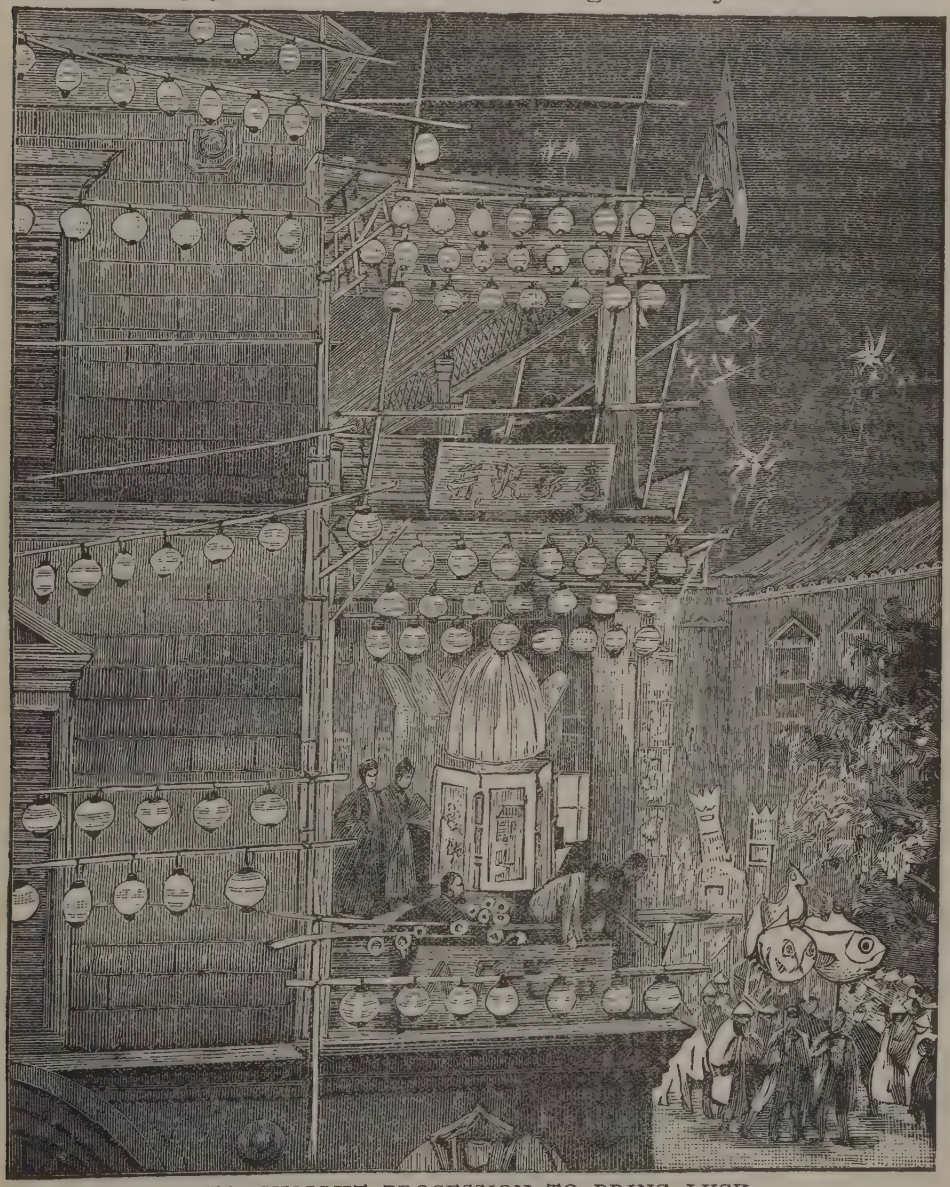
Less groveling than the Chinese and less calculating than the Japanese, they enjoy life like children, and the number of holidays they crowd into a year is phenomenal. Among these is Butterfly holiday, Flower holiday and Fruit holiday. The men have entertainments called one-dish parties, where women are not invited, and each takes his own refreshments. The women of the nobility are veiled and go about in two-men chairs, but one sees them peeping at passing Europeans. The ordinary Corean housewife goes unveiled.

AMERICANS WHO FOUGHT FOR CHINA.

In the stirring events of the past three years, events that have made and unmade nations, and in which heroes have become common, it is not surprising that the name of Philo McGiffin, the American naval officer who commanded a Chinese battleship in the war with Japan, should have slipped from the memory of many of his countrymen.

But now that the Chinese question is uppermost in the troubled arena of international politics, the brief story of the life of the hero of the Yalu, the American sailor who fought so valiantly for China,

is worth telling. Until the United States war with Spain, Captain McGiffin enjoyed the distinction of being the only man of Ameri-



A TORCHLIGHT PROCESSION TO BRING LUCK.

can or European blood who ever commanded a modern war-ship in battle. Not only this, he has been recognized as one of the bravest

men of our time. His life is an illustration of Disraeli's saying: "Adventures are for the adventurous."

Captain Philo McGiffin was born in Washington, the county seat of Washington County, in western Pennsylvania, where is located the famous Washington and Jefferson College, that played such a vital part in the early history of the country west of the Allegheny mountains. His great-grandfather was a Scotchman by birth, who settled in America previous to the Revolutionary war, and took part in that strife on the side of the colonists. After the surrender of Lord Cornwallis at Yorktown, this soldier of liberty settled in western Pennsylvania.

THE HERO OF YALU.

McGiffin's father was a classmate of James G. Blaine at Washington and Jefferson College, was a soldier in the Mexican war and led the first company from Washington County into the Civil war. Philo McGiffin was born December 13, 1860, in Washington, his father at that time being Sheriff of Washington County. It is said that as a child he was dreamy and imaginative, and would lie for hours curled up on a rug reading or listening to his sister's music. The ambition of his early boyhood was to "travel, to see the sea, to be in a war," which ambition was later realized to his satisfaction.

In 1875 he entered Washington and Jefferson College, and two years later received an appointment to Annapolis. While at Annapolis he saved two children from death by fire, for which act he received the thanks of the Secretary of the Navy. He was graduated from Annapolis in 1882, and went on the customary two years' cruise, shipping on the United States ship, Hartford, to Callao, Peru, and was there transferred, in the summer of 1883, to the Pensacola. At the expiration of this two years' trial voyage he appeared for the final examination, which he passed successfully.

While he was on his preparatory cruise a bill was passed in Congress authorizing the Secretary of the Navy to reduce the force. McGiffin, with others, was declared to be a surplus graduate and was honorably discharged from the navy with a year's sea pay.

This political measure deprived the navy of the United States of one of the bravest men that ever lived and gave to the service of the Chinese the most intrepid commander in their naval service.

There being little chance of future employment in the sea service of his own country, McGiffin traveled about the world, and chanced to be in China at the outbreak of the Franco-China war. He at once presented himself at the entrance of Li Hung Chang's palace. Not being acquainted with the language, he threw aside the guard and forced his way into the presence of the Viceroy, who admired the American's pluck.

He passed the necessary examination to enter the Chinese service and was put in command of a gunboat. In the naval battle of Yanti Se he captured the only gunboat that the French lost during the Franco-Chinese war. At the close of the war he was made a teacher in the naval college at Tien-Tsin, which, he used to jestingly remark, was appropriately situated four miles from the nearest water. In 1887, he established the naval academy at Wei Hai Wei and was put at its head. In the following year he surveyed the coast of Corea and drew plans for the improvement and increase of the Chinese navy.

COULD NOT DESERT THEM.

When the war between China and Japan was declared, Captain McGiffin was on his way to America, enjoying a leave of absence, as his health had been failing; but he promptly gave back his papers to the Chinese government, offered his services, and was given command of the Chen Yuen. In a letter to his relatives, Captain McGiffin gave his reasons for joining the Chinese service:

"And if I don't return, remember it is a point of honor for me to have joined; after ten years of service, and all their goodness to me, it would be mean in me to desert them now. I have been appointed to command the sister ship of the flagship. The Japs are very confident that they can whip us; of course they can not in the end, but at first I prefer not to say. My ship is going to cause a lot of damage to Japan, and she may come out on top. I am going to whip or be killed; and you must not think very much if I am

killed. It is the best way to die. Our cause is right, and, anyhow, I am for China."

Shortly after this letter was written the great battle of the Yalu river was fought September 17, 1894, and which resulted so disastrously to the Chinese. When the first shell from the enemy whizzed over the bridge of the Chen Yuen, Captain McGiffin noticed that his navigating lieutenant turned very pale. A few more shots and the officer disappeared from his position. Soon after the fight began something went wrong with the training engine on one of the turrets, and Captain McGiffin went down to the armored place below to set it to rights. As he was getting down some one tugged at his leg, saying:

"There is no room for any more here. You must hide somewhere else."

He looked down and saw his navigating lieutenant, and a dozen more terrified men in hiding. What Captain McGiffin said and did is written in gold leaf in the Chinese records of that battle. It was a terrific fight and throughout the Chen Yuen was in the thick of it. Four of the Japanese men-of-war concentrated their fire on her and she was raked from stem to stern. Calvin Dill Wilson, McGiffin's intimate friend gives this graphic description of the American's heroic part in the fight:

CAPT. McGIFFIN'S HEROIC FIGHT.

"At this juncture a fire broke out in the superstructure over the forecastle. McGiffin ordered a line of hose to be run out, but the men refused to go unless an officer led them. This the Captain offered to do, and a number of men volunteered to follow. But before they started to put out the fire he ordered the head gunner at the starboard battery to stop firing on the port side, and to turn his guns right ahead; otherwise they would fire upon their own men. When they reached the forecastle the shot of the enemy's guns struck one man after another.

"The Captain was bending over, pulling up a hose, when a shot passed between his legs, burning both wrists and cutting away the tail of his coat; a shell hit the tower and as it burst a piece

struck him. Shortly after he had gone toward the forecastle the head gunner to whom he had given the order to shift the guns was killed; and the man who took his place, not knowing that the Captain and men had gone forward, kept the guns directed to port and fired one. The explosion blew them all off their legs and killed several.

IN A DANGEROUS POSITION.

"McGiffin at the same time was gashed by a shot from the enemy that rendered him unconscious. He fell upon the hose, that had been cut by a ball, and the spurting water revived him. When he looked up he saw that he was directly in front of the other starboard gun, with his head in line of the fire. He watched the turning of the gun for a second or two, and realizing his danger, threw himself over the side of the superstructure to the deck below, a depth of eight feet. He fell upon his chest, with blood gushing from his mouth.

"He managed to get around into the superstructure, and asked two of the men to carry him further aft, as he could not walk. To have seen McGiffin on his ship during that fight would have been a sight to remember forever. That dauntless spirit rode the forces of battle as if he were a steed. He was the soul of his ship, the spirit of the storm, the Prospero with his magic wand. His body was shattered, but his mind kept awake.

"He was so near the first gun when it exploded that his clothing was set on fire, his eyebrows and hair singed, his eyes injured, and although his ears were rammed as tightly as possible with cotton, the drums of both were permanently injured by the explosion. He was unconscious for a time, but quickly as he recovered he was on his feet and giving orders."

He received forty wounds, many of them caused by splinters of wood; he, with his own hands, extracted a large splinter from his hip, and holding his eyelids open with his finger, he navigated his ship, which had been struck 400 times, safely to its dock, skillfully evading capture, the Chen Yuen being the only one of the Chinese vessels that came out of the fight with that credit.

Lord Beresford declared that the daring of Captain McGiffin, as

shown in the battle of the Yalu, has possibly never been surpassed in the history of the world. The battle of the Yalu gave Captain McGiffin the distinction of being the only man of European blood who had commanded a modern war-ship in actual battle. He said of himself in a jesting way after he came to this country:

"I am still in the Chinese navy, but I am not in good standing. You know it is customary there for a naval officer, when he loses battle, to committ suicide. They wanted me to follow the custom, but I could not see my way clear to carry out all the Chinese traditions."

After a protracted stay in the hospital Captain McGiffin returned to this country and spent several months in preparing his reports of the battle of the Yalu, and delivered several lectures before naval officers at Newport. He never fully recovered from the wounds received in that battle, and said that he never knew what it meant to be free entirely from pain.

In the autumn of 1896 his vitality began to fail him rapidly, and the strain of intellectual work, in addition to the drain of strength from open wounds caused a complete break-down of both body and mind. He died on March 11, 1897, and his body, dressed in the custom of a Chinese officer, was taken to his birthplace. Above his grave float two flags; one, the stars and stripes, that he loved but could not serve, the other the yellow flag of China, under whose dragon he fought so nobly.

JAPAN S PRESENT POSITION.

"In any question that concerns China, Japan must have a part," writes Rev. Gilbert Reid, President of the International Institute of China at Pekin. "As Japan is the neighbor of China, this is to be expected and as she is the recognized equal of Christian nations, this is her right. To prevent the further aggressions of Europe, and especially of Russia, all the people of Japan may be said to be in favor of defending China and strengthining her independence.

The end of China might be the beginning of the downfall of Japan. The question of the 'open door' was hardly thought of

when Japan vanquished China on sea and land, but when Russia, France and Germany proceeded to interfere in the result, and later on to make demands for privileges for themselves, which China could not resist, then Japan reversed her course and sided with China."

General J. H. Wilson, Chaffee's first aide, has been quoted as saying:

"Japan has the necessary power close to the scene of action. Japan could settle the Chinese muddle inside a fortnight were she allowed liberty to act. Jealousies between the Powers stay her hand. All the world knows that it is Russia who refuses to permit Japan to put down the anarchy."

"Japan wants Corea," writes another authority. "If she could have a freer hand there she would have long ago thrown a great army into China. Great Britain wants Japan to have Corea. Japan wants it for territorial aggrandizement. Great Britain wants her to have it as a part of her general plan to everywhere embarrass Russia and keep her from the sea. Russia can never consent to the annexation of Corea by Japan. It must remain a part of China, go to Russia or be independent under Russian protection. Japan, permanently lodged in Corea would be a constant menace to the Siberian Railroad, and render it of little practical value in case of war."

Thus Japan stands in the breach between Russia and Great Britain.

CHAPTER XXXIV.

Ancient and Modern Chinese Schools.

Breaking Up Old Systems—The Strength of the School Teacher—Patience of the School Children—Courses of Study—Difficulties of Christian Teachers—Obstacles to be Overcome—Character of the Literature—A Race Famous for Poetry—Examples of Early Poems—Prose Works.

COMMANDER Harvie Webster of the United States Navy, in a recent article on China and her people calls attention to a characteristic of the race too often ignored by writers. He says: "A characteristic of the Chinaman is his desire for education. So thoroughly imbued is the national spirit with the thirst for knowledge that it is safe to say that no other people are so generally and so well educated as the Chinese. Every boy is compelled by law to attend school a certain period of the year. Among the poorest classes, where the struggle for existence is fierce and unrelenting, scarcely an individual can be found who cannot read and write. And this, too, not haltingly and with difficulty, but freely, and, so far as can be understood by an observer, accurately and understandingly.

"The education of the Chinese boy begins as soon as he can think, and is pursued relentlessly through boyhood and until, by marriage or demands of business he seeks a new path for himself. The system of education is based primarily upon thoroughness, and, as time is not regarded as possessing any value, it can be understood that each branch of study is carried to its ultimate. The study of the Chinese classics is of the first importance; music, natural philosophy, astronomy, geography, botany and engineering all in turn receive careful attention, and because the end proposed to their minds is different from the Western code, it does not follow that the range of study or the intricacies of subjects are in any degree less than with our students. In fact I am sure that in subtlety of analysis, in pursuit of the formulated idea to the ultimate and logical conclusion the Chinese student is far superior to his brother of any nation."

THE OLD-TIME SCHOOL.

Schools existed in China certainly 1,500 years before the Christian era. The term "school," as then applied to the Chinese tongue, did not have precisely the same meaning now given it. It meant then a place in which the Chinese children received education in a moral code, and also their first knowledge of the legendary origin of their race. Narrow as were the channels in which the pupils moved along their educational course, the effect was for the good. The Chinese pupil of the centuries before Christ learned in his tenderest years that the schoolmaster was nearly as important a personage in the land as the Emperor, and that he enjoyed the special protection of the Emperor. He further learned that the schoolmaster had due him more respect than he gave his own mother; that he was only outranked in testimonials of respect to be paid by his father and the Emperor.

The schoolmaster was in a large sense a priest. He came from a special class which before teaching gave years of study to the legends and the fables of the origin of the people and the beginnings of their religious views. He studied the laws of virtue—those which forbade murder, stealing, cruelty to animals, lack of respect to parents, lack of respect to ancestors, ill-treatment of the aged; the laws of love and death. The schoolmaster was an oracle to whom all looked for the words of wisdom. The great mass of the people were already too busily engaged in the struggle for existence to give that time to education which people of means possess, but no such excuse could be offered for the young.

There is no evidence (in all the recorded Chinese law) of the government or the system of religion prevailing, failing to require that the children should be educated in such studies as it seemed best for them to pursue. They studied, in other words, what was needed, as they saw it, to improve the conditions surrounding them. The modern public school of the Western world pays little or no attention to the moral training of the children. That work is relegated to the home or the denominational church. The Chinaman, ages before the Western world had a school system in existence, insisted that the first education of the child should be

along the lines of the moral code; that it was necessary that a child should know the laws of the virtues before it acquired wisdom in other directions. It is a curious fact that many modern educators are now turning back to this system first instituted by the Chinese and the Hindu and arguing that modern education would be stronger in its purpose if the teaching or the moral code was brought into the public schools.

MEN OF LETTERS IN CHINA.

There are tens of thousands of Chinese students who try every year for the bachelor degrees awarded by the seats of learning in the Celestial Empire. There are only a certain number of degrees awarded. Many men do not get the coveted letters until they are eighty or ninety years of age, and their final success is hailed with greater delight than if they obtained the honor in their youth.

An official report states that at an autumnal examination in Foo-Chow there were nine candidates over eighty years of age, and two over ninety, and the examiners declared that these aged students sent essays the composition of which was good and the handwriting firm and distinct. The Governor of Hunan has published a report concerning an examination in which thirteen candidates over eighty years of age and one over ninety went through the whole nine days ordeal, writing essays which were perfectly accurate in diction, and showed no signs of failing years. Another province, however, beat both these records by providing thirty-five competitors who were octogenarians and eighteen who were over ninety years of age.

The majority of the students take the first degree at an early period, and if they throw up their studies at this point, they are looked down upon by their fellows. The Chinaman who starts life with the announcement that he means to be a learned man is expected to devote his life to study, and at each success to strive after a higher degree.

As a rule, the majority of students who are octogenarians have obtained their bachelor degrees, and, in deference to public

opinion, still strive after the next degree. If they continue to fail until they are old men they usually are awarded honorary degrees as some sort of consolation for their life study. It would, indeed, be a novelty at Oxford and Cambridge to see a grandfather, son and grandson sitting side by side in the same examination, but in China such a sight is by no means uncommon.

The learned Chinaman who is made an official works harder than in the days when he was striving for his degree, and, as far as actual labor is concerned, he would be better off if he waited for his intellectual triumph until he became an octogenarian. It should not, however, be imagined that the learned Chinese Bachelors of Art and officials are alone to be ranked as hard workers. The merchants and laborers toil much longer hours than the same workers in our own land.

In comparing the educational system of China with that of America Minister Wu Ting Fang says:

"I am a strong believer in education, and one of the things in America that impresses me most favorably is the schools. China is deficient in that respect; but I am happy to say that there are beginning to be signs of improvement in our school system. Our method of teaching has been sadly at fault in the past, and Christian teachers have had hard battles to fight and many difficulties to overcome. After I had been five years at school, as a boy, I could read very well and could repeat many volumes of the classics by heart, but I didn't understand what I read. It ought to have been explained as we went along, but it never was.

"The written language of the Chinese is so entirely different from the one spoken that the ability to read intelligently is a much greater accomplishment in China than it is here. A sensible method of instruction would, of course, greatly simplify the difficulties.

LESSONS IN POLITENESS LACKING.

"I have visited American schools with great pleasure, and I must praise the admirable way in which children are taught in this country. The kindergarten idea seems to me especially fine. It cannot help but be of great benefit also to have classes in drill

ing, carpentry and sketching for boys; in cooking and sewing for girls. Eyes, ears, hands and mind are all trained.

"Only one thing is lacking; that is, lessons in politeness. Indeed, the children seem to be deficient from the standpoint of manners. Why couldn't a certain inflexible rule of politeness be imposed upon them, toward their superiors at least, just as it is on men in the army?"

It is true that China has been overshadowed and left behind by Western powers, and the recognition of this fact is the starting point of the Emperor's reform policy. "He conceives the remedy to be an infusion of new life into the education of the people; a supercession of the wonderful system of intellectual training, perfected centuries ago, which forms all minds alike on the great Chinese Classics, 'the best that has been thought and said' in the Celestial Land," writes Charles Johnson. "Chemistry, physics, engineering and military science are to take the place of essays and poems exquisitely fashioned after ancient models, now the sole test of talent throughout the Empire, and perfection in which is the royal road to fame and fortune."

CHINESE PUBLICATIONS.

In 1868 the Chinese government established a bureau in the arsenal of Kiangnan, for the purpose of publishing Chinese editions of the chief European scientific works. It has also founded in Pekin the Tungwen Kwan, an administrative college, where English, French, Russian and German are taught; physics, chemistry, medicine, physiology, astronomy and other branches are intrusted to foreign professors, assisted by native tutors. Most of the courses are conducted in English, and this college which had about one hundred students in 1876, now supplies a portion of the officials engaged in the administration of the Empire.

The largest encyclopedia in the world was compiled by the Chinese in the reign of the Emperor Yunglo-ta-tien 1403. This volume consisted of twenty-two thousand books and was a complete compendium of knowledge, but it was never published, and the books now existing in manuscript are imperfect, but have a place

of honor in the imperial library. Four hundred years later the Emperor of the present dynasty set his scholars to work to produce a similar set of volumes. He gave them the headings himself to the number of 6,109, and his learned writers grew old and died in compiling the five thousand volumes, which consumed in their production forty years of skilled labor.

They were finally printed in an edition limited to one hundred copies. One complete copy is in the British Museum. It is only natural that the Chinese with their love of antiquity should prefer the first work with its imperfect knowledge to the later one with its vast accumulation of new inventions and enterprises. Learning in a literary sense is not original in China. They borrowed their knowledge from the Buddhist missionaries, who aroused their interest when they translated the Sanskrit into Chinese.

Once having learned a new theory, science or philosophy, the Chinese never forget, for the reason that they find it much easier to remember an old cult than to form a new one. Their patience is phenomenal, but they are slow to originate thoughts and ideas of their own.

TOPOGRAPHICAL WORKS.

The topographical works of China are scarcely to be equalled in the literature of any other country for breadth of scope and for minuteness of detail. The most comprehensive of these is the Ta Tsing yih tung chi, which forms a geography of the Empire, together with the Chinese districts of Mongolia and Manchuria, as existing since the accession of the present dynasty. This work consists of 356 books, and was published at Pekin in the year 1744. It deals with each province, each prefecture, each department and each district separately; and all are treated under the following twenty-four headings:—

1. A table of the changes which the district to be described has undergone during the successive dynasties from the Han downwards; 2. Maps; 3. A list of the distances from the various places to the chief towns of the department; 4. Its astronomical bearings; 5. Its ancient geography; 6. Its geographical position and its nota-

ble localities; 7. The manners and customs of the inhabitants; 8. Its fortified places; 9. Its colleges and schools; 10. The census of the population; 11. Taxes on land; 12. Its mountains and rivers; 13. Its antiquities; 14. Its means of defence; 15. Its bridges; 16. Its dikes; 17. Its tombs and monuments; 18. Its temples and ancestral halls; 19. Its Buddhist and Taoist temples; 20. Patriotic native officials from the time of the Han dynasty downwards; 21. Celebrated men and things; 22. Illustrious women; 23. Saints and immortals; 24. The products of the soil.

LITERARY TALENT.

In addition to this the water-ways of China, as well as the rivers of Manchuria, Mongolia and Tibet, have all been accurately surveyed and minutely described. Numerous biographies and works on the sciences, on education, on jurisprudence have been published from time to time and are still being issued from the presses in China.

In the Celestial Empire as elsewhere, the first development of literary talent is found in poetry. The songs and ballads which form the Book of Odes, date back a long time before the production of any works of which we have knowledge. In those early days, before China was China, the then Empire was divided into a number of feudal states, all of which acknowledged fealty to the ruling sovereign, at whose court were a number of music-masters and historiographers, whose duty it was to collect and set to music the songs of the people, and to preserve the historical records of the Empire. These music-masters, or princes, were in the habit of meeting the king at certain places to take orders for the future and to receive credit or blame for past conduct.

On such occasions the princes would carry with them the ballads and songs collected and present them to their superior at the royal court. These he would collect and classify. Thus it happened that at the time of Confucius there existed an official collection of some 3,000 songs. On these the sage set to work and, in the words of the historian Sze-ma Tseen, "he rejected those which were only repetitions of others, and selected those which would be

serviceable for the inculcation of propriety and righteousness." He arranged these to the number of 311 under four heads—"National Airs," the "Lesser" and the "Greater Eulogies," and the "Song of Homage"—and gave the collection the title of She king, or Book of Odes.

CHARACTER OF POETRY.

Through most of them there breathes a quiet calm and patriarchal simplicity of life and thought. There are few sounds of war, little tumult of the camp, but, on the contrary, a spirit of peaceful repose, of family love, and of religious feeling. Occasionally one meets with traces of scenes of revelry bordering on licentiousness; but their idyllic surroundings, and the absence of all violence, deprive the most dissolute descriptions of all vulgarity and coarseness.

The wailing complaints of misrule and tyranny under which the subjects of certain princes groan are more serious, but even here there are no signs of insubordination or tumult; the remedy which suggests itself to a people patient and long-suffering to a degree is to emigrate beyond the reach of the tyrant, not to rise in rebellion against him. For instance, in the following lines the writer begs his friends to fly with him from the oppression and misery prevailing in his native state, which he likens to the north wind and thickly falling snow:

"Cold blows the North wind;
Thickly falls the snow.
Oh come all ye that love me,
Let's join hands and go.
Can we any longer stay,
Victims to this dire dismay?"

Foxes and crows were looked upon as creatures of evil omen, and so, playing to his imagination, he imparts the information that the only variations noticeable in the monotony of their distress were these prognostics of future evil:

"Nought red is seen but foxes,
Nor aught else black but crows,
Oh come all ye that love me,
Let's fly before our foes.
Can we any longer stay,
Victims to this dire dismay?"

The following song is intended to depict a rural scene, in which an industrious wife impresses on her husband the necessity of early rising, and encourages him to make virtuous and respectable acquaintances:

"'Get up husband, here's the day!'
'Not yet wife, the dawn's still grey.
'Get up sir, and on the right
See the morning star shines bright.
Shake off slumber and prepare
Ducks and geese to shoot and snare.

"'All your darts and line may kill,
I will dress for you with skill.
Thus, a blithesome hour we'll pass,
Brightened by a cheerful glass;
While your lute its aid imparts
To gratify and soothe our hearts.

"'On all whom you may wish to know
I'll girdle ornaments bestow;
And girdle ornaments I'll send
To any one who calls you friend;
With him whose love for you's abiding
My girdle ornaments dividing.'"

MODERN POETRY.

Such is the poetry of the Book of Odes. The Chinese say this poetry may be likened to its roots, that during the Han and Wei dynasties it burst into foliage, and that during the Tang dynasty (620–907) it came into full bloom. The change that came over it after the time of Confucius is very marked. Instead of the

peaceful odes of his day one finds pieces reflecting the unsettled condition of political and social affairs. Songs breathing fire and sword, mingled with wild fancies, the off-spring of Taoist teaching, have taken the place of the domestic ballads of the Book of Odes. As a specimen of the poetry of this period the following "Lament of a Soldier on a Campaign," by Sun Tsze-king, of the Wei dynasty, is quoted:

"On the hilly way blows the morning breeze; the Autumn shrubs are veiled in mist and rain.
The whole city escorts us far on our way, providing us with rations for a thousand li (miles).
Their very worst have the three Fates done. Ah me! how can I be saved? There is nought more bitter than an early death. Do not the gods desire to gain perpetual youth?

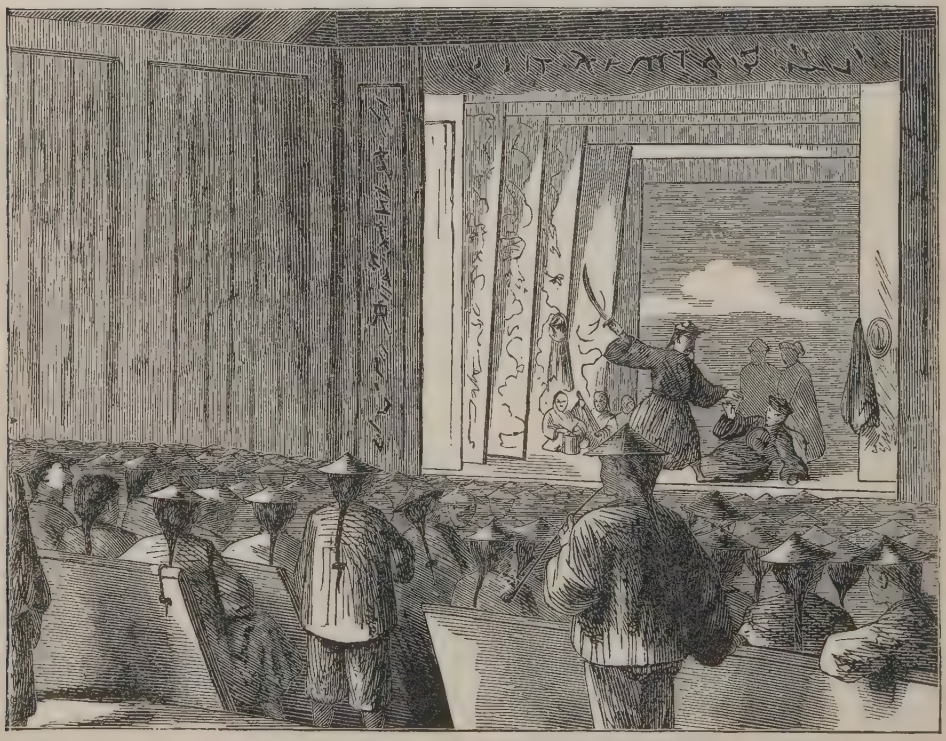
"As Sorrow and Happiness, so are Fortune and Misfortune intermingled. Heaven and Earth are the moulds in which we are formed, and in them is there nothing which does not bear significance.
Far into the future looks the sage, early striving to avert calamity. But who can examine his own heart, scrutinize it by the light of heaven, regulate it for his present life, and preserve it for the old age which is to come?
Longer grows the distance from what I have left behind me; my trouble is greater than I can bear."

THE THEATRE.

The theatre is in China as it was in Greece, national and religious. It is under the direct control of the law, and is closed by imperial edict during all periods of public mourning, while at the same time it plays a prominent part at the yearly religious festivals. To give some idea of the substance and plot of a Chinese drama an abstract from a play from Sir John Davis' China is quoted, which he has translated and published under the title "The Heir in Old Age." This piece serves to illustrate the consequences which the Chinese attach to the due performance of the oblations at the tombs

of departed ancestors and also the true relation of the handmaid to the legitimate wife. The dramatis personae, he says, "made up entirely of the members of a family in the middle class of life, consisting of a rich old man, a handmaid, a nephew, his son-in-law, and his daughter."

The old man having no son to console him in his old age and to perform the obsequies at his tomb, had, like the Jewish patri-



INTERIOR OF A CHINESE THEATRE.

arch, taken a handmaid, whose pregnancy is announced at the opening of the play. In order to obtain from Heaven a son instead of a daughter, he makes a sacrifice of sundry debts due to him, by burning the bonds. He then delivers over his affairs to his wife and his married daughter, dismissing his nephew (a deceased brother's son) with a hundred pieces of silver to seek his fortune, as he had been subjected at home to the persecution of the wife.

This done, the old man sets out for his estates in the country,

recommending the mother of his expected son to the humane treatment of the family and with the hope of receiving from them speedy congratulations on the birth of a son. The son-in-law now betrays to the daughter his disappointment at the expected birth, since, if it prove a girl, they shall lose half the family property, and if a son, the whole. His wife quiets him by a hint how easily the handmaid may be got rid of, and the old man persuaded that she had suddenly disappeared; and shortly afterwards both the son-in-law and the audience are left to infer that she had actually contrived to make away with her. In the meantime the old man awaits the result in great anxiety; his family appear in succession to console him for the loss of his hopes.

SACRIFICES MADE BY THE HERO.

In the bitterness of his disappointment he bursts into tears and expresses his suspicions of foul play. He then attributes his misfortune to his former thirst for gain, resolves to fast for seven days, and to bestow alms publicly at a neighboring temple, and to visit the tombs of his ancestors. On the old man's birthday, however, to the boundless surprise and joy of the father, his daughter presents him with the lost handmaid and child, both of whom it appears had been secreted by the daughter unknown to her jealous husband, who supposed they were otherwise disposed. The play concludes with expressions of joy and gratitude that the venerable hero of the piece had obtained an "heir in his old age."

Having considered the past and present literature of China, and casting a glance into the future, the prospect is not encouraging. Every subject within the scope of Chinese authors has been largely treated of and infinitely elaborated. The hope for the future of the literature is that afforded by the importation of foreign knowledge and experience. The time is coming when Chinese authors will think for themselves, and when that period arrives, they will learn to estimate their present literature at its true value.

CHAPTER XXXV.

Missionaries and Their Sufferings.

First Introduction of Protestant Missions—Location of Catholic and Protestant Missions—Resistance of the Chinese to Their Presence—Famous Massacres—Educational Benefit to the Chinese—Examples of Missionaries Killed—The Early Nestorians—The Famous Testimony Stone—The Future.

MISSIONARIES in China from the United States, and native converts, are protected in teaching and practicing Christianity by the following clause in the treaty made with China in 1857, which treaty was negotiated by Dr. Peter Parker, minister plenipotentiary from the United States:

"The principles of the Christian religion as expressed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States, or Chinese convert, who, according to these tenets, shall peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested."

A similar treaty exists between England and China and other nations. Such treaties have little effect in protecting native converts from the fury of mobs, but they exert a powerful influence in restraining the natives from attacks upon the persons of missionaries and other foreigners. They also stimulate government officials to notify mobs that missionaries must not be harmed, and that if they are, punishment of the offenders will swiftly follow. Such notice is usually sufficient, for few Chinese mobs will personally attack foreigners without the connivance, if not expressed permission, of officials. That they have resorted to such extreme acts in the present crisis, even to the murder of foreign officials, is the strongest evidence of the intensely bitter feeling against foreigners.

Since 1840 Protestant missions have had a standing in China.

Catholic missions and priests have had at least five centuries of connection with the Empire. Naturally, the advocates of each

NATIVE CHINESE MISSIONARY.

religion disclaim all responsibility for the "anti-foreign" feeling now so strong in China. In off-set to their position are given the

views of the famous anthropologist, Prof. E. D. Starr, of the University of Chicago. He said of China's attitude during the last year:

CONDITIONS BECAME INTOLERABLE.

"The Dowager Empress is perfectly justified in her attitude toward the Christian missionaries and in taking any steps necessary to remove them from the country. The Boxers are a new organization formed to do away with conditions which have become intolerable. The party of the Empress will eventually succeed, because any scheme to deter her by a coalition of the powers, such as is at present proposed, would be absolutely impossible.

"If the power passes out of China's hands it will drift into Russia's, because China and Russia are the only two nations who are to be reckoned with in the future. The only four immediate possibilities are:

"1. The Dowager Empress will come out ahead in the present trouble.

"2. The so-called ruler may be restored under a coalition of foreign powers.

"3. China may be divided up among the nations.

"4. Russia may seize the power.

"Of these possibilities the only logical ones are the first and the fourth.

"The third possibility—*i. e.*, the partition of China among the foreign nations—would lead to the development of a warlike spirit in the Chinese themselves, and quicker than anything else to a united China and to her supremacy as a world power."

In his article in the *North American Review* on the "Causes of Anti-Foreign Feeling in China," Geo. B. Smith says of the missionary:

"Missions and missionaries, both Catholic and Protestant, have added to the causes of antagonism in China. I am aware that this is denied by many of those who are interested in missions, but no one will question who is acquainted with the facts. It is not wise to argue from the nobility of the missionary motive to its ready appreciation by the Chinese people.

"The motive, so apparent to us, is not equally apparent to them. They look at it through a medium of unfortunate accompaniments of which we never think. Apart altogether from the offence to the national pride involved in undertaking to teach a faith claiming to be higher than their own, the whole missionary movement is associated with conquest, and its toleration is the result of a successful war. Noble, therefore, though the motives of the Christian Church are, its work is tainted by its association with force and conquest.

"To thoughtful Chinese familiar with the history of their country, the presence of the missionary in every province, in country villages as well as in great cities, is a reminder of the national humiliation. There are exceptions; there are among the leading classes men who look upon the Christian missionaries as China's best and only disinterested friends, and the number of such is increasing; but, for the present, at least, the vast majority do not think so.

CHRISTIANITY OPPOSES ANCESTRAL WORSHIP.

"In religious matters the Chinese are the most tolerant of men; but in their case Christianity is opposed to a practice which has prevailed from the very beginning of their history, on which they think the whole fabric of society is based. The opposition of Christianity to ancestral worship is what offends the Chinese most, for they consider it an attack on the most sacred of obligations, on the very foundation of society itself. Missionaries are aware of this, and most of them are scrupulously careful in speaking of it. I have heard many sermons and addresses by them in the seventeen years which I have spent in China, but never one in which the ancestral cult was spoken of offensively.

"But, while speaking tenderly, the opposition to it is there; the churches have adopted toward it a position of uncompromising hostility, and the people know it. Here lies one of the chief sources of popular hostility to foreigners, and there is no way of avoiding it, unless the policy of toleration be adopted which was followed by the early Jesuits. But, as this was rejected by the

Catholics on command of the Pope, it is not likely to be adopted by them again, and it certainly never will be by the Protestants.

"Another cause of bitterness in connection with missionary work is found in the peculiar political status of the native converts, and the immunity from various exactions which the treaties guarantee them. It is often asserted by opponents of missionaries that they are constantly interfering with the ordinary judicial processes of the country, saving their converts from the payment of taxes, and calling upon consuls and ministers, irrespective of treaty provisions, to interpose in their behalf.

F. M. KNOBEL.
Netherlands Minister at Pekin.

"All these charges are untrue, so far, at least, as Protestant missionaries are concerned. Nevertheless, there are real sources of irritation in this connection which cannot be denied. The clauses of the treaties which guarantee religious liberty to Chinese converts have usually been interpreted to mean that they shall not be persecuted for religion's sake, and, specifically, that they shall not be compelled to contribute to the maintenance of idol temples, or toward paying the expenses of idol processions. Under these heads many cases are taken by the missionaries to consuls, who then refer them to the Chinese officials.

Unfortunately, it sometimes turns out on investigation that the cases do not come within the treaty limits at all, but are old troubles, or even new ones, which the Christian complainants persuaded the missionary were instances of religious persecution. The embarrassment of such a discovery is painful—painful to the mis-

sionary who was deceived, to the consul who took the case up, and to the Chinese magistrate who tried it. Worse than all is the effect in the village where the parties to the trouble reside, where the Christian is accused of trying to use his relation to the foreigners to crush his neighbors.

"Even when the cases are genuine, and the Christians are declared by the magistrate exempt from the exactions referred to there are two parties offended; the people are angry because some of their neighbors are saved by foreign influence from a pressure which they themselves have to submit to, and which becomes heavier in proportion as the Christians are relieved from it; and the magistrate is humiliated because at the demand of a foreign official he has to give judgment against the wishes of a majority of his own people. Here, therefore, is another widespread source of popular irritation.

THOUGHT TO BE SPIES.

"In addition to this, missionaries are often thought of as spies of their own governments; and by some of those who are familiar with the history of other parts of Asia, the fate of India is feared for their country. Many a time have I been asked what my government paid me for coming to China, and when I answered, 'Nothing,' and showed that I had no connection with the government whatever, my reply was evidently received with no little incredulity.

"Again, in the minds of many, the whole missionary movement is suspected because of the striking contrast between its professed aim and the conduct of some Christian governments toward China. And surely this cannot be wondered at. With Western missionaries preaching peace and Western governments practicing murder, it should not surprise us if the Chinese suspect the former as much as they fear the latter. You cannot go to a people with the Bible in one hand and a bludgeon in the other, and expect that they will accept either cheerfully."

Christianity was first introduced into China during the seventh century by the Nestorians. Besides the evidence of the native

records, there existed a rock inscription commemorating the entry of the Christian missionaries into China. This stone was discovered near Singan-fu in 1620, after which time it was frequently visited by Europeans, but was probably destroyed during the Taiping rebellion. It was seen in 1867 by Williamson, but had disappeared when Richthofen visited Shensi in 1872. According to the inscription on this stone the first Christian missionary's name was Opolun.

Christianity spread rapidly, until about the middle of the ninth century, when it was exterminated from the Empire in accordance with an Imperial edict abolishing all foreign religions. The Roman church made two attempts to re-establish the Christian religion in the Empire—once during the thirteenth century, and again toward the close of the sixteenth century, but it was not until 1842 that the Protestant church manifested any zeal in its missionary work. Now missionaries have penetrated to nearly every province of China.

Pekin may perhaps be called the center of Catholic missions and Shanghai the Protestant center. The field of the American Presbyterians, who have more workers in China than any other single denomination except the China Inland Mission, has been Shantung. The Baptists and others have pushed on to the more Western provinces. The Catholics have divided the country into five sections, one being allotted to each of the five orders—the Franciscans, the Jesuits, the Dominicans, the Augustinians and the Lazarists. One thousand four hnndred and twenty-five is a fair estimate of the number of American and European missionaries in the Empire.

THE TIEN-TSIN MASSACRE.

In 1870 the French officials residing in the city of Tien-Tsin became the objects of an intense hatred to the people. During the month of June a murderous mob broke out, and the French consul, vice-consul, interpreter and his wife, a Catholic priest, nine sisters of charity, a French merchant and his wife, and three Russians were brutally murdered. All the buildings belonging to the em-

bassy were destroyed, and the atrocity was not ended as long as a trace of the foreigners remained.

It appears that the Chinese authorities were not responsible for the horrible outbreak. The Imperial government at once took measures to punish the local officials who were implicated in the massacre, and a special embassy was sent to France to express the regrets of the Emperor for the crime committed by his subjects.

A MISSIONARY'S SAD FATE.

In 1899 in the province of Sechuen a rebellion of 8,000 men, headed by Yu Man-tze, attempted to extirpate the Christians of the province. A Catholic priest was captured, and during the eight months of his captivity the Christians who fell into the hands of the mob were brought before him and murdered at his feet. Missions were burned and Christian families murdered. It has been said that Yu Man-tze and his followers burned 4,000 houses and 30 chapels; that over 20,000 Catholics had been sent adrift. In other provinces missions were razed to the ground and families plundered and murdered. Foreigners in the midst of this upheaval wrote:

"The local officials are powerless to punish the offenders." There is practically no guarantee for the safety of the lives and property of foreigners residing in the interior of China."

In the province of Kiang-si one Chang made the following proclamation:

"I, Chang, obeying the orders of Heaven to gather all the braves and heroes together, with a special view to seek revenge for the people, to drive away the foreign devils and to protect China, have assembled over 300 philosophical scholars, about 3,000 military officers and more than 30,000 brave soldiers."

In one of China's remote provinces, John Brooks, a missionary, fell into the hands of the Boxers and was subjected to peculiar tortures. From the Orient news of his death and the details of his fatal encounter with Boxers in the village of Changechiatien have been received.

"Mr. Brooks passed through this city about two and a half

years ago, having been sent out by the Anglican Mission to convert the Chinese of the wildest province. With his sister, Mrs. Brown, he went to Shantung. He located at P'ingyin, while she established her headquarters at Taianfu. They were separated by a distance of some 150 miles and saw little of each other.

"Mr. Brooks went to Taianfu just before Christmas to spend the holidays with his sister. They sat down together to a meal which was the nearest approach to an English dinner possible in that desolate foreign country, so many thousands of miles away from England. It being their last Christmas day in the Orient, they looked forward with delight to the time of a year later when they would be at home with their friends and loved ones.

"It was the last Christmas the brother was to spend on earth. Unaware of the fate in store for him, he bade his sister an affectionate farewell; then set out on a donkey for his long and trying journey. About 10 o'clock the same morning he was passing through the village of Changchiatien. He had not proceeded far when there was a terrible commotion in the village and about thirty Chinese brandishing big knives and yelling like demons, came rushing toward him.

TOOK REFUGE IN A TEMPLE.

"Mr. Brooks realized that his only safety lay in flight, and he urged his animal into a faster pace, but the speed of the donkey was no match for that of the Boxers in pursuit. He jumped from the animal and ran toward a temple, thinking that if he could secure refuge there he would be safe for the while. The mob was close to his heels when he gained the temple entrance, but he managed to pass the portals of the josshouse in safety.

"His respite was brief. The head men of the temple bore down upon him with a fierceness that was surpassed only by that of the mob who waited without, eager for his blood. In vain he appealed to the mercy of the guardians of the temple. They ordered him to be gone. He refused to obey and they laid violent hands on him. In terror he shook them off, and again appealed to them in a heartrending manner.

"It may have been that the priests of the temple feared the wrath of the Boxers as much as did the missionary. It may have been that they regarded him as their natural enemy, who had come to bring a foreign God into the midst of their people. At any rate, they rushed at him with the intention of ejecting him from the temple.

"Then Mr. Brooks forsook the teachings of the gentle Christ, and became one of the Church militant. He knocked down with his fist the man nearest him. Instantly the priests of the temple became howling dervishes. They rushed upon him from all sides, and, with his back to the wall, he used both right and left arms with telling effect. One priest, rushing in under his guard, was caught up in both his strong arms, whipped off the ground and thrown back among his countrymen, knocking them right and left.

BOXERS WANTED HIS BLOOD.

"But the unequal fight could not last long. The Boxers prowled about the door of the temple, cutting the air with their knives while watching their prey. The priests, who by this time had grown greatly in numbers, threw themselves on the exhausted man. They pinioned his arms, dragged and pushed him to the door. Then they hurled him into the arms of the Boxers. The latter set upon him, striking him on the head with their knife handles and pricking him with the blades. They kicked him, punched him, and tore his face with their nails.

"He offered them ransom. They jeered at him and spat in his face. Whatever money he had they were sure of. They wanted his blood. They threw him on the ground and bound his hands behind his back. They cut a hole through his nose, ran a rope through and led him along, yelling and dancing about him, the villagers joining in their revels.

"In this fashion they led the captive to another village some miles away. Soldiers of the province looked on complacently at the shocking conduct of the outlaws, but did not attempt to interfere. At the noon hour the Boxers paused to eat. They tore the clothing off the missionary, leaving him but scant attire, though

the thermometer was below the freezing point. The poor man shrieked aloud in his agony, but his sufferings only delighted the yellow fiends. They pricked him with their knives in the face and body, some of them driving their knives with force. The blood freezing on his body increased his agony.

"With a desperation born of the terror of his position, Mr. Brooks wrenched his hands free from their bonds, and, seizing the opportunity when the attention of his captors was distracted, stole away. Then fear lent speed to his faltering steps and he ran for his life. But his liberty was of short duration. Three horsemen, were sent in pursuit and they soon overtook him. He jumped into a deep gully and there took his last stand.

"When his pursuers came upon him, he again offered money and begged piteously for his life. Knives in hand, they stood over him and taunted him. They waved their weapons and laughed at him, and circling about him like vultures, sprung upon him from different directions. Then they stabbed him until he fell dead when they cut off his head and bore it back to their companions in triumph."

DIE AS MARTYRS.

"Accustomed, like so many others who make their home in civilized and law-abiding countries of the Occident, to regard martyrdom as pertaining to mediæval history, and as having no place in the nineteenth century, it was not until my first trip to China, about a quarter of a century ago, that I was brought for the first time face to face with the fact that the sufferings of which we read as having been undergone for the sake of Christianity are not mere fairy tales and picturesque exaggerations, destined to fill the coffers of the various missionary societies, but are, on the contrary, grim realities," writes an ex-attache.

"Our ship, the old Anadyr, which now lies at the bottom of the Red Sea, had on board a number of priests, monks and Sisters of Mercy bound from Marseilles to China, to take the place of those who had been put to death in such an appalling fashion at the time of the frightful Tien-Tsin massacre in 1870. And when we arrived at Saigon, the capital of French Cochin-China, there was carried on

board in a dying condition a young French priest whose hair and beard, in spite of his seven and twenty years, were snow white, whose eyes were sightless, whose hands and feet were swathed in bandages, and whose face bore traces of such physical agony undergone that even after all these years it still haunts my memory.

"His labors as a missionary had taken him to the vicinity of the Chinese border, and there he had been seized and shut off for the space of two years, in a wooden cage, in which he could neither lie down nor sit up, and where, in addition to having his eyes burned out and big wooden wedges forced between each toe and each finger, he was subjected to other tortures of so frightful a character that while they may be left to the imagination they cannot be described.

"Yet his tormentors were always careful to stop their devilish contrivances whenever there seemed to be any danger of his life slipping through their hands. They prolonged his existence with the idea of prolonging the torture, and the only amazing thing about the matter is that he should have retained his mind. But he was perfectly sane when carried on board at Saigon after his rescue and liberation, and was able to speak to me during the trip up to Hong Kong, and I was by his bedside when he breathed his last, just as we were entering the port.

THE FIRST MARTYR.

"That was the first martyr who came under my own observation, and the remembrance of him recurs to me at the present moment when there is so much discussion in progress, first as to the responsibility of the missionaries for the present troubles in China, secondly as to the right to defend themselves when in danger of death; and last and most important of all about the question as to whether Christians, priests or laymen have the right to destroy their own lives or those of others in order to escape inevitable and certain torture.

"It is the last of these problems which is the one that appeals most strongly to the average man. The latter, especially if he happens to recall the stories of the Indian massacres of white set-

tlers in the Western States and Territories of America, even during the last five and twenty years, will be able to sympathize with the idea that led the envoys at Pekin to keep their wives supplied with a quick and sure poison, to be used for themselves and their children, sooner than to permit either to fall alive into the hands of the Chinese. He will feel, too, for the resolve of the envoys to use

INTERNATIONAL TROOPS LEAVING TIEN-TSIN STATION FOR PEKIN.

their pistols first of all upon their loved ones, should the poison fail to do its work, and then upon themselves, rather than that any of them should be captured alive by so cruel a foe.

"To every man who has a wife, a sister or a child, this would seem the only thing to be done under the circumstances, and to be every bit as justifiable as when Vice Admiral Sir Edward Seymour, unable to carry his wounded along with him any further in his retreat to Tien-Tsin, had them shot by their comrades in deference

to their entreaties, rather than abandon them still living to the tender mercies of the Chinese who were in hot pursuit.

DENOUNCED BY RELIGIOUS PAPERS.

"It would seem, however, that these means devised by brave men to save those near and dear to them from appalling torments far worse than death, do not meet with the approval of certain Christian denominations at home. They are roundly condemned by the majority of the religious newspapers on both sides of the Atlantic. Of course under ordinary conditions of life, such as prevail in the great cities of the United States and in the western countries of Europe, neither suicide nor yet the infliction of death upon others, for the purpose of putting to a quick and merciful end sufferings certain to result in a fatal and lingering issue, could for one moment be excused or condoned without the upheaval of our entire social system and code of ethics. But the conditions are so entirely different in semi or wholly barbarous countries that it is difficult to judge white men there by the same standard as those at home.

"It is well enough to discuss martyrdom in an abstract sense and at a safe distance; and for those who have always had a metropolitan policeman within hail to protect them from bodily harm, it is easy to lay down the law as to what a man has the right to do when face to face with such alternatives as those by which our envoys in China have been confronted. But they are not in a position to judge, and when they take it upon themselves to condemn the precautions adopted by the foreigners in Pekin, they merely show that they are lacking in that particular virtue which the founder of Christianity declared to be indispensible to salvation—namely: "charity."

A man may hesitate about taking his own life to save himself from torture; but if he has warm, generous blood in his veins, if he is a manly man, he will not hesitate about forcing his dear ones to commit suicide or, failing that, to kill them himself rather than to permit them to be subjected to the unspeakable tortures of the Chinese.

"With regard to the question as to whether missionaries have a right to defend life by means of force and arms, some denominations take one view about the matter and others a diametrically opposite one. Thus at the anti-foreign outbreak in Unganda, in the early part of 1897, all the Church of England missionaries in that portion of Africa responded to the British Commissioner's call for volunteers and took part in the fighting; did so, too, with the sanction of their Archdeacon and their Bishop Br. Hanlon.

"Indeed, the latter subsequently explained in writing a letter published by the London daily newspapers that in crises of such a character as that which had taken place in Unganda, it was 'absolutely necessary for every white man in the country to stand shoulder to shoulder, and for missionaries to fight,' with just as much vigor and relentlessness as laymen.

MISSIONARIES RIGHT TO DEFEND.

"On the other hand the Roman Catholic Church strictly forbids its missionaries to bear arms or to shed blood in defense of life. Council after council has reiterated this prohibition, taking the ground that secular and spiritual arms must be kept apart. If convinced that the missionary is the bearer of nothing but words of peace the natives may tolerate his presence among them and even lend an ear to his exhortations. For throughout Asia and Africa the unarmed preacher, no matter what his faith or creed, is regarded with a certain degree of respect, and if his doctrine seems preposterous, he is often looked upon as crazy.

"If Asiatic races were given to understand that conflicts with missionaries would not be made the subject of subsequent territorial demands; that foreign governments would have nothing to do with the missionaries and that the latter would be left to settle their own difficulties with the native authorities, the number of anti-foreign outbreaks would diminish, the work of the missionary would be vastly facilitated, and there would disappear one of the principal sources of friction between the Orient and Occident."

CHAPTER XXXVI.

Horrors of the Torture.

Secret Prisons Many—Instruments of Torture Used—Branding the Body—Use of the Rack—Science Invoked to Aid Torture—Manner of Attacking White Men—Native Stoics Many—Indifference to Pain—The Philosophy of Torture—Use of Vitriol—The Knife and Sword—The Poison Cup.

IN that now much talked of work, "The Yellow Danger" by M. P. Shiel, numerous illustrations are given of methods of torture in Chinese prisons. The method described in the following quoted paragraphs has been known to other foreigners than the author and is said to be still used in the prisons of the Empire where accused of high rank are incarcerated. The author writes:

"Sin-wan entered, and at his entrance this time John Hardy's flesh writhed like the flesh of a twisting serpent from his feet to the roots of his hair. Fire was the instrument of torture at which he felt the deepest horror. And Sin-wan had now with him a brazier, which swung from his fingers by a handle. In the brazier glowed and flushed the living coals of flame. . . . He deposited the brazier in a farther corner, took some small metal objects from a fold of his robe, dropped them on the floor, and approached the kneeling form. He proceeded to bind him as before, arms and feet to the chair. But this time, first of all, he took off John's shirt from the upper part of his body leaving it to hang downward from the navel. This done, he went towards the fire, took up two of the six small metal objects which he had dropped, and put them on the fire to heat.

"The six objects consisted of four tiny Latin capital letters in iron; they were the letters A, S, Y, H—the initials of Ada Seward and Yen How; there were also a roll of iron wire and a pair of pincers. It was the intention of Sin-wan to print the four letters all over the body of John Hardy—on his breast, on his two arms, on his thighs, on his back; two at a time; two each day. Sin-wan took one of the two iron letters from the fire with the pincers, and hold-

ing it from him, approached Hardy. The iron emitted a red glow, and seemed to burn into the staring eyesight of the victim.

"When his bare chest could feel the radiated heat, his torturer stood, holding the metal steadily still. And so, for a few minutes remained; then returned and replaced the iron in the fire without having touched John with it. And now he climbed and stood upon the table, the roll of wire in his hand. The three lanterns hung from the ceiling by hooks near to open spaces in the boarding of the ceiling, through which the candles were placed in the lanterns. Over one of these hooks Sin-wan threw a length of wire; and over another another length of wire. The hooks were near to each other.

FELL UPON THE MARBLE FLOOR.

"With one end of each of the two pieces of wire he made a half-loop; and at once he hurried to the fire, snatched up the red-hot letter A with the pincers and hung it upon one of the loops; then the S, and hung it upon the other. Their weight was sufficient to make the wires run through their supporting hooks; and they fell upon the marble floor. Sin-wan now gathered the other two ends of wire and secured them to a point in the wall, having drawn the two letters some inches from the ground. In his hand he held a piece of bamboo, and with this, standing in a line with the wires, he struck first one of the letters, then the other, gently forward. The two letters began to swing to and fro through the chamber, with uneven motions, one this way, one that. And right in the line of their movement sat John Hardy.

"It depended entirely upon the force of the propulsion which Sin-wan imparted to the letters with the bamboo, whether or no they touched the naked chest of the bound victim. Sometimes they touched and left behind them, as they swung back, a whiff of smoke. Sometimes they touched twice in succession, one, or both. Sometimes they were only expected—with a shrinking horror, and whistling breath—and did not touch at all.

"It was a monstrous torture—the worst he had yet suffered—this coquetry of pain—these fleeting, incalculable kisses of the hot and dancing letters. For every kiss—a whiff of smoke."

INFLICTING PAIN A PLEASURE.

In the contrasts history furnishes, few things are more striking than the change of attitude as to the infliction of pain. The primitive man found enjoyment in inflicting suffering or in seeing it incurred. He gave his captive all of it he could inflict on him. His amusements were connected with his employment of it. His practical jokes generally involved it. His only idea of family and social discipline was through inflicting it on offenders. He despised the man who shrank from it, and admired above all others the woman who was indifferent to it, or ready to make others suffer it.

All this, or nearly all, has passed away from us. Except in the laugh with which people still greet a fall on the ice, there is hardly any such thing left as enjoyment of other people's pain; and yet this involves the abandonment of a source of enjoyment which must once have given keen pleasure.

Partly, this change is due to a moral advance which forbids us to enjoy at the expense of others' suffering. It is altruism applied to a matter in which altruism costs us little more than abstinence. But probably much is due to the advance in nervous development of the higher races. The structure and arrangement of the nervous system is one of the tests of the position of any organism in the scale of being. The higher it stands the more closely the nerves are gathered into ganglions of sensitive activity. And this advance from the polyp up to man does not stop when man is reached. The lower human races are markedly inferior in nervous sensitiveness.

The Chinese are marked as very near the lowest round of the human scale by their lack of nerves, or their callousness to pain. A student of Chinese characteristics says that a Chinaman can sleep lying across a wheelbarrow, with his mouth open and a blue-bottle fly buzzing in his mouth. Also that a Chinese baby will go to sleep in any position you can get it into. This is the explanation of the cruelty of the tortures and punishments inflicted by Chinese law upon malefactors.

The punishments of civilized life would not touch the dull

nerves of the Chinaman. He must be cut into slices, or boiled alive, to make him feel it. Unfortunately he is unable to imagine that any one else feels things more accutely than he does, and when men of other races fall into his power and incur his anger, he treats them as if they were Chinamen.

Among civilized people the sensitiveness to pain has been carried to an excess which is socially harmful. Society seems to have got into that morbidly nervous condition in which its teeth are set on edge by whatever suggests pain. Many of the arguments against war under any conditions turn on this hypersensitiveness to pain. In view of them we are told that "the most unjust peace is better than the justest war." But there are worse things in the world than the sufferings even of a battlefield. The humiliation and degradation of Christian peoples under Moslem rule are an instance of this.

The Chinese have invoked the aid of science in their tortures, everything is done in a scientific manner. A victim is tortured until life is almost extinct, revived, and tortured again. Europeans who have fallen into the hands of the Chinese, have grown old in a single night, the agony which they undergo leaving marks on their faces which are never eradicated.

USE OF VITRIOL.

The Chinaman understands the use of vitriol and employs it in the following manner. The victim is placed on a high-backed chair, his arms bound behind the back, and his chest, high up to the neck, upon it. Underneath, his shoeless feet are bound to cross-pieces. He cannot move his head backward, for the chair prevents him; he can move it forward about fifteen degrees, and from side to side about thirty degrees. But just before the torture commences a leather strap, four and a half inches broad, and sixteen inches long, with clasps at the end, is placed around the victim's neck and clasped. Then he can move his head neither backward, forward nor sideward.

Then he feels—something—a drop of water, which falls upon his head from above. This gives him no pain. The water falls in

drops at intervals of thirty seconds, for about ten minutes. Suddenly something else falls upon his head and eats into his scalp —a drop of strong vitriol. The next drop is water, and perhaps two or three more of water, and then the vitriol. Later the drops of vitriol come more frequently—sometimes two or three at a time —and this is continued until the victim becomes unconscious.

The native stories told about the Christians are many and curious. Henry Savage Lander, writing of the Boxers, in the Chicago Times-Herald, says:

"The war song of the Boxers is followed by a bit of prose which is quite in keeping with the ideas and beliefs of the majority of uneducated Chinamen. The prose runs as follows:

WAR SONG OF BOXERS.

"The relations and friends of all around notice recently that members of the Protestant and Roman Catholic religions poison the wells with poisonous powder, and that whoever drinks the water have their lungs and intestines rotten within eighteen days. Two men have been arrested by us, and we find they have down (hair) all over their bodies. They are silent when questioned and bold when tortured. Those who smell the poison will die immediately. You must be very cautious in drinking the water. Those who see this notice must make it known. It will avoid calamity befalling the people. It must by all means be done.

"Strange as all this may at first seem, it is rather interesting to trace the cause of these beliefs among our pig-tailed friends, or rather enemies. Any resident in China will tell you that these are really only a few of the more common ones. The idea of the poison that kills you when you smell it originated by a Chinaman being present in a mission hospital when chloroform was administered to a patient previous to being operated upon.

"The usual malicious stories are circulated in Boxers' placards, of foreigners kidnapping children to turn them into soup or to pound them into jelly, that has marvelous qualities as a medium, after it has undergone further process of drying in the sun; or of eyes plucked out of people unawares by foreign doctors. For-

eign devils, they say, then grind these eyes into dust and use them in their occult arts. Most of these absurd rumors are said to have originated by natives seeing surgical operations performed in mission hospitals.

MONKS HYPNOTIZE CHILDREN.

"The kidnapping of children is invariably the first accusation brought against foreigners, and whenever riots occur against 'white devils' the instigators do away with a number of these little unfortunates and then hold foreigners responsible for their disappearance. The Buddhist monks, however, in this Boxer movement, have devised a slight variation in this detail. They are very adept at hypnotism, and they avail themselves of this power to impress the masses. They hypnotize young boys, and then at night leave them in a state of catalepsy along a thoroughfare. When a sufficient crowd has collected round, the monks duly appear and point out the 'actual proof of the evil doings of foreigners.'

"The boy, apparently dead, when the crowd has been worked into a state of frenzy, is by the monks restored to life—resuscitated—by which they further convince the bystanders that whatever deviltry foreigners may be up to, Buddhist monks have the power to overcome them and make things good. It was this simple hypnotic experiment carried on on a large scale that induced Boxers to rush into the field against modern rifles, under the belief that the Buddhist monks had made them invulnerable.

"The people that have suffered most in this movement have been native converts. Hundreds have been tortured, burned alive, massacred. Many Europeans, too, in the interior, are reported to have suffered atrocious tortures, such as 'the thousand cuts,' 'the slow death.' European women have suffered shame and have eventually been beheaded. Their heads have been swung in cages to serve as an example to others. In their hunt for native Christians the Boxers adopted a singular mode to identify them. Over the head of the unfortunate captive a magic mirror is held, in which a cross (say the Boxers) is plainly reflected, if he be a Christian.

"As the magic mirror is made of silvered metal, slightly convex,

when in a powerful light a luminous cross is always visible, so that the poor devils arrested on suspicion are always mercilessly put to death."

Secret prisons in the Empire are many. Their cells are small, damp, filthy rooms, lighted (if at all) by Chinese lanterns. In many instances comfortable beds are furnished, but the torture meted out to the victim becomes accordingly greater. There is no system of ventilation and the air is foul. It is not known how many prisoners are confined in these secret prisons, but it is supposed no small number. Many have chambers of torture, where the rack forms the principal instrument employed.

Magistrates have the right to devise and inflict special punishments. Among those which have been witnessed and reported by European and American observers may be mentioned roasting a man in a clay pipe over a slow fire, nailing a man to a door and quartering him, burying a man in quicklime and pouring a pail of water over his head, burying a man alive near the hills and anointing his head with molasses so as to insure attacks from the little insects, and, lastly, death by thirst. Over one hundred and fifty methods of putting a person to death are on record. Under some ancient laws magistrates are permitted to use other means in special cases.

Among special methods which are reported to have been employed are: first, pouring water into a man's mouth through a funnel till the stomach and intestines are so distended as to threaten to burst; piling weights on the prostrate body until the abdomen and chest are crushed in, and building a fire upon a man's stomach or back. The poison cup is another method, by which death is produced, either instantly or after the victim has suffered great agony; or he may be revived and submitted to other tortures, according to the wish of the authorities. The sword is used for beheading—the method of beheading being fully described in another chapter.

FAMOUS RIDE OF HARRY PARKES.

The advance of the allied army towards Pekin recalls a similar expedition of English and French troops, which marched over the

same ground in September of the year 1860, and brings to mind the brilliant services of Harry Parkes, whose daring ride from Tungchou to Chan-Chia-Wan formed one of the most remarkable incidents of the second Anglo-Chinese war. As interpreter of the city of Canton, Mr. Parkes proved a valuable servant of her Majesty's government, and later as consul at that city he became a strong arm to his country.

The "Arrow" incident precipitated a second war between Great Britain and China. When the walls of Canton were stormed and a desperate conflict was waged in the breach, Mr. Parkes, with Captain Key, made his way into the opposing city and dauntlessly pursued to his Yamen, Commissioner Yeh, bringing him forth as a captive, whence he was sent as a prisoner to India.

TACTFUL MANIPULATIONS.

By the tactful manipulations of Mr. Parkes a perpetual lease was obtained on two islands lying off Hong Kong, where English troops were to be placed on their arrival from England or India. In August, 1860, the Taku forts were seized and the city of Tien-Tsin occupied by the allied forces of English under command of Sir Hope Grant, and French, commanded by General Montauhan.

At Tien-Tsin a representative of the Chinese Emperor held a conference with Lord Elgin, who commanded the Chinese in conformity to the Tien-Tsin treaty of 1858. At the village of Hoswin, Prince Tsai, a second messenger from the Emperor, opened negotiations, and it was agreed that the final stipulation should be amicably settled between the ambassadors and the imperial commissioners at the city of Tungchou, a few miles further on. Accordingly the advance continued without incident until near the village of Chan-Chai-Wan Sir Hope Grant came suddenly upon a large army; and instead of royal commissioners he faced a hostile array of picked Manchu forces under the leadership of the rabid anti-foreign general, Saukolinsin, who occupied the ground which had been assigned for the English camp.

On the day before making this discovery Sir Hope had sent forward Mr. Parkes with a small cavalry escort to arrange prelimi-

naries for the meeting with the commissioners at Tungchou and to provide suitable camping facilities. Mr. Parkes and his men made the journey safely and after a long parleying, on the Chinese side, arrangements were concluded late in the evening. The following morning Mr. Parkes took a few of his men and rode back to inform Sir Hope Grant of the arrangements, leaving the larger number of his company at Tungchou.

The martial scene that met their gaze during those early morning hours was vastly different from the conditions existing the day before. Large bodies of troops were hurrying toward the town, regiments of cavalry were drawn up ready for immediate action, batteries were being mounted, and all along the road to Chan-Chi-Wan thousands of warriors were busily engaged in manifest preparations for hostilities. No apparent notice was taken of Mr. Parkes and his men, and to all their inquiries as to the import of the warlike preparations evasive answers were given. When asked where the commanding general was they replied that he was far away.

TRAP LAID FOR ENGLISH.

The truth flashed across Mr. Parke's mind and he realized that a trap had been laid for the English army, into which Sir Hope Grant was doubtless leading it at this moment. There could be no mistake, and two important duties demanded his instant attention: first, to apprise Sir Hope of the snare prepared for him, second, to bring before the Chinese commissioners his knowledge of the grave consequences which must surely follow such violation of good faith.

Accordingly Mr. Loch, with three troopers, was sent to notify Sir Hope Grant, and, to avoid arousing the suspicion of the Chinese, the others of the party were to remain where they were, except one dragoon and one sikh cavalryman, who were to accompany Mr. Parkes on the ride back to Tungchou under a flag of truce.

Mr. Loch rode rapidly through the Chinese line of horsemen and soon reached the English army. His message confirmed Sir Hope's

suspicions, which had been aroused by the unusual activity in the distance. Unwilling to remain in safety while his companions were still in danger, Mr. Loch, with his three attendants, galloped back to rejoin the others, assured that if not forced to open hostilities Sir Hope would postpone the battle for two hours. They reached Tungchou in safety, and at the city gate learned from one of the sikh troopers that Mr. Parkes had gone to find the High Commissioner. The other Englishmen, unaware of any danger, were in a distant part of the city visiting the shops.

At last the yamen of the commissioner was found, and when Mr. Parkes asked the meaning of the hostile preparations, Prince Tsai defiantly replied that there could be no peace: "there must be war." Mr. Parke's worst fears were too true, and Saukolinsin's army had been summoned to execute the treachery of the princely commissioner.

He could do nothing more to avert the battle. He had placed himself in gravest peril to attain a peaceful solution of the difficulty. He could now only seek his own safety and that of his companions. As he galloped away from the yamen he met Mr. Loch, who had come in search of him and to tell him that the other Englishmen were assembled at the city gate.

A DESPERATE RIDE.

Before them lay ten miles of the enemy's country, swarming with troops, which must be traversed to reach the English line, and the two hours nearly up. It was a desperate chance, and all realized the hazard. As they hurried on toward the town they observed that the plain was quite deserted, the Chinese had moved their troops forward to meet the English.

They rode in safety to Chan-Chia-Wan, but the jaded horses could no longer be forced, and they made their way slowly through the streets thronging with panic-stricken villagers, on to the opposite gate and down the hill beyond where the little band of seven Englishman with their guard of twenty Indian sowars found themselves in the rear of the whole Chinese army.

Hitherto the peril of the undertaking was trivial compared

with the hazard which confronted them, for at this moment a shell burst in the air, batteries from both sides opened fire, the battle was on, and they were ten minutes too late. Their way lay through the center of the Chinese position, and on both sides of the road were files of infantry who would gladly fire on them as they advanced. To go forward through the enemy's ranks in the teeth of a constantly increasing fire from the British guns meant certain death, and as the horses were too jaded to consider making a dash to cut their way through, the men agreed to follow Mr. Parkes in whatever way he chose to move. He was determined to attempt to reach the right flank of the English lines by a detour.

Up to this point the Chinese had offered them no resistance, but seeing a change in their course they were halted by a Mandarin and informed that they would be fired upon if they attempted the flank movement. He was willing to honor their flag of truce if they would accompany him to the commanding general, who would pass them in safety through his lines.

As nothing else could be done the offer was accepted, and with the Mandarin went Mr. Parkes, who chose Mr. Loch and Nalsing, the trooper, to attend him, while the others remained on the road to await their return. Passing through a body of infantry they barely escaped death at the hands of the infuriated soldiers, but the Mandarin's orders "not to fire" controlled the outburst, and they were soon in the presence of Saukolinsin himself.

DRAGGED ON THEIR FACES.

Mr. Parkes told him that they had come under a flag of truce and wished to rejoin their army. The Tartar general answered with scorn and abuse, laughed at their request, and immediately they were torn from their horses, dragged on their faces before the taunting general, while every insult and indignity which the soldiers could heap upon them were administered. Death seemed inevitable, for the battle in that quarter was being fiercely waged against the Chinese, and the Tartar troops would gladly have revenged their losses in the blood of the victims, but Saukolinsin ordered them bound and carted off to Pekin.

Their companions who had waited for them, were even more cruelly treated and the whole band was sent back to Pekin, where they endured the vengeful tortures of their captors for nearly a month.

Mr. Parkes and Mr. Loch were among the eleven survivors who were released in October, when the allies invested the north gate of Pekin. The others one by one succumbed to the unspeakable atrocities perpetrated by that prolific source of barbarity. The summer palace, where the prisoners suffered such cruelty, was sacked and burned by the allies. The Emperor took flight to Jehol, leaving his brother Prince Kung to conclude the terms of peace with the best grace he could command.

In the application of its justice, China would doubtless receive the approbation of the lawgiver Draco, who believed that the smallest crime deserved death, and that there was no greater punishment than death for any crime.

CHAPTER XXXVII.

The Law of Marriage.

The Wife and the Husband—More than One Wife—Treatment of the Children—Ideas of Life—Punishment for Infidelity—Despotic Power of the Husband—Respect for the Mother-in-Law—Fate of Widows—Method of Divorce—The Family a Holy Institution—How It Originated.

EXCEPT among the very lowest classes of China the lot of a Chinese woman contains no more hardships than that of the average American woman. A Chinese wife is not required nor permitted to do any extraordinary amount of thinking, but as Fin-Fin said one day:

"Why should we think? Our husbands are kind to us; we have but one dream, and that to make them happy, and if there were more thinking than that our foreheads would be nothing but wrinkles, and then we would be no longer loved."

Fin-Fin at the time she said this had been a resident of the Chinese quarters on Second street, Portland, Oregon, for five years. Her husband was one of the most prosperous merchants on the street, and as good-hearted a man as one might know.

"American women think too much," said he, "and that is why love comes so easy to them and goes away just as easy. A woman who is always thinking has too much temper. My wife (this proudly) never thinks."

A CHINESE MERCHANT HUSBAND.

Fin-Fin's husband was never drunk. He never struck her a blow. Their religion was alike. Of clothing, jewels, pretty things, she had everything she could desire. There were children in the queer little home over the fish market, and perpetual happiness between father and mother. They probably occasionally quarreled. But never before any one, that is an unpardonable sin. The Chinaman and his wife reserve all disputes for the privacy of their rooms. It was Fin-Fin's husband who from time to time (during a three month's acquaintance) gave observations from the tongues

of past wise men of China on women. Some of these will prove old to the American eye; others have never appeared in American print before. Thus he said one afternoon:

"Respect always a silent woman; great is the wisdom of a woman that holdeth her tongue."

"That saying," said he, "is more than 3,000 years old in my country. Children are taught it before they are ten years of age."

"The smile of a silent woman is like the setting of the sun upon a beautiful sea," said he. Put the two proverbs together and it is evident that the premium upon feminine silence in China is a high one.

"A vain woman is to be feared, for she will sacrifice all for her pride."

"Trust not a vain woman, for she is first in her own eye."

"A haughty woman stumbles, for she cannot see what may be in her way."

"Trust not the woman that thinketh more of herself than another; mercy will not dwell in her heart."

"The gods honor her who thinketh long before opening her lips. Pearls come from her mouth."

"A woman that is not loved is a kite from which the string has been taken; she drives with every wind and cometh to naught but a long fall."

"A woman and a child are alike; each needs a strong uplifting hand."

THE WOMAN WHO RESPECTS HERSELF.

"A woman that respects herself is more beautiful than a single star; more beautiful than many stars at night."

"Woman is the ease for that which pains the father; she is balm for his troubles."

"A woman who mistakes her place can never return to where she first was; the path has been covered up from her eyes."

Many more things said this wise Chinaman, for he is wise and wealthy. He controls much of the Chinese fish market of Portland, and while true to the faith of his fathers, is a liberal be-

liever in such principles of the American Republic as he understands. Other proverbs given by him were:

"A woman desirous of being seen by men is not trustworthy; fear the glance from her eye."

"Give heed to her to whom children have come; she walks in the sacred ways and lacks not love."

"When first a woman loves she fears; she fears not that to which she has been accustomed."

"A mother not spoken well of by her children is an enemy of the state; she should not live within the kingdom's walls."

"A woman without children has not yet the most precious of her jewels."

"Give heed to the voice of an old woman; sorrow has given her wisdom."

"A beautiful woman knows not her charms, therefore she is beautiful, more so than the colors of the sea."

"Speak not ill of any woman; if a woman be not righteous what she is speaks for itself."

"Like sheep that be leaderless many women come together for much talk."

"A woman who gives her all to the state or for the shielding of the home is next to the gods; she shall not hunger when the last sleep cometh upon her."

"Death is feared only by the woman that has not lived life; she trembles when the thunder rolls."

And much more than this said Fin-Fin's husband, but there is not space to add more to this. Sufficient has been given to partially reveal the Chinese conception of woman's place in the life of the celestial world.

TREATMENT OF CHINESE CHILDREN.

There has been a lot of nonsense written about the treatment of Chinese women and of girl babies. While it may be true that a Chinese father prefers a son to a daughter—a weakness shown by a good many other kinds of fathers—the girl babies are not badly treated.

The pictures of girl children being thrown into the river are the results of isolated cases, and the fact that societies for the prevention of cruelty to children have been found necessary to prevent the abuse of many tiny tots all over the world proves that China is not the only country where, unfortunately, there are barbarous parents from whom children must be taken.

Chinese fathers are devoted to their children, boys and girls, indeed, a small family is considered a great misfortune, and the Chinese head of the house so afflicted buys enough children to make up the deficiency. The idea of buying may seem strange, but the transaction consists simply in taking and promising to provide for some poor man's baby or an orphan without a home. The gratitude for the possession of the child is expressed by a present bestowed upon whoever was responsible for the child. These adopted waifs are always well treated.

AN IMPORTANT FUNCTION.

The naming of a Chinese baby is an important function and the names given are peculiar. Girls are called, instead of Mary Ann or Marguerite, "Spring Peach," "Cloudy Moon," "Celestial Happiness," or what may not be considered so nice, "Come-Along-a-Little Brother," or "Add-a-Younger Brother," or "Lead-Everlasting-Younger-Brothers." The latter means that a son would have been more welcome than a little "go-away child," as they call the girls. They belong to the family of the husbands-to-be and not to the family of their birth, so that when a Chinaman is asked, "How many children have you?" he makes no count of the girls, although he may have ten. The boys only he counts, and his reply will indicate the number of boys.

He gives his sons such names as "Ancestral Piety," "Ancestral Knowledge," "Practice Industry," "Able to Sing Out," "Second God of Learning," "Excite the Clouds," "Beginning of Joy," "All Virtue Complete." The little slaves who begin life as household drudges before they graduate lower answer to such names as "As You Please," "Sparrows' Crumbs," "Joy to Serve," "Your Happiness," "Not for Me."

In certain districts in the Empire the father has the right to sell his children into bondage. The practice is rare, although a large number of girls are destined to a life of slavery. Rich families often own them by the dozen and most families in easy circumstances have at least one slave amongst their servants. However, the slave state is only temporary for women, their masters being obliged to provide them with a husband when their condition is altered.

Male slaves may also, before their thirtieth year, require their owners to find them wives, and as heads of families they transmit the slave state to the male issue only down to the fourth generation. In other respects the slaves are mostly treated like the other servants, receiving instruction in the schools, competing at the public examinations, and obtaining official appointments. In the latter case the owner is bound to allow them to redeem themselves and families. Married women may be sold by their husbands, but only as wives, never as slaves.

EDUCATION OF THE CHILDREN.

The learning the children acquire at school is a curious mixture, with little in common with the education of Western children. The Chinese children are gathered in borrowed rooms anywhere that may suit the whim of the pedagogues, the latter using them also for living purposes. The rooms devoted to teaching are rarely, if ever, heated in any way, even in the dead of winter; their floors are the bare earth, and no furniture is provided except some small, rude tables and benches, which the children bring in.

The educational process consists chiefly in memorizing passages from Confucius and other Chinese sages. Each pupil is required to repeat his lines over and over as loudly as possible, the volume of noise he is able to make being taken, seemingly, as a measure of his proficiency. The uproar made by a school of twenty or thirty children, each going "on his own hook," can be faintly imagined. And the din is kept up from early morning until nightfall.

Prof. Isaac Taylor Headland, President of the Pekin Univer-

sity, has prepared a book entitled "The Chinese Mother Goose," published by the Fleming H. Revell Company, in which he gives the rhymes sung by Chinese parents to their children, from which the following three verses are quoted:

A Lullaby.

"The heaven is bright,
The earth is bright,
I have a baby who cries all night;
Let those who pass read what I write,
And they'll sleep all night,
Till broad daylight."

The Bat.

"Bat, bat, with your flowered shoes,
Come to us here in the room,
This little girl will be the bride,
And I will be the groom."

A Little Girl's Wants.

"I want some thread,
Both green and red;
I want a needle long,
I want some strands
For ankle bands,
To give to Mrs. Wang."

The Chinese are fond of music, yet they are not musical, or at least have not been supposed to be. But education may develop latent tastes and talents in this as in other particulars. Vocal music had an important place in the curriculum of the North China college at Tung-cho, lately burned and looted by the Boxers, though little time was devoted to it. It is generally supposed that the Chinese, all of whose music is little more than a barbaric cacophony, are incapable of appreciating or reproducing the delicate harmonies of a modern anthem.

How far from true this impression is appears from what had been accomplished in the college after several years of instruction

in the tonic sol-fa system. Not only were the students able to sing any ordinary hymn-tune correctly at sight, and in all four parts—which the boys of no American school could have done twenty years ago—but this was done mostly under the instruction of native teachers, older students selected from their own number.

How valuable all this was, and how much it told of future usefulness for these young men as pastors or preachers, able to lead and instruct their congregations, it needs no reflection to understand. Still the Chinese mother gets along very well with her lullabies and they have the desired effect.

TREATMENT OF WOMEN.

Women in China, of course, have no rights from a Western point of view, but they are not abused, are generally kept in luxury by the men they marry, and are not ill-treated. The women of the lower classes perform hard work, but so do men. Women coolies carry heavy packages, but men coolies run with little carriages like horses, so it is difficult to blame the Chinese man for abuse of his wife in such cases. The carrying of packages is no harder than scrubbing or washing and farmwork performed by women of the Western world.

The law and custom allowed a Chinaman to have as many wives as he can support; but only the first wife is regarded as the legitimate mother of the household. She is the ruler of all the children, who will mourn for her a hundred days. The husband who can remarry as often as he likes, does not show any sign of mourning for his wife to the outer world, but a woman who marries again after her husband's death is not considered respectable. But the great majority of Chinese do not adhere to polygamy. They have a proverb which says that where one woman reigns, there is peace; two women under the same roof signifies a fight, and three women intrigue and disorder.

Whatever be the husband's conduct, the wife must submit and obey in silence. She may appeal to neither parents nor magistrate, and may at most suspend in the temple a paper image of her lord, and ask the "Goddess of Mercy" to change his heart. Panhwei-

pan, the most illustrious of learned Chinese women, who flourished in the first century of the new era, has laid down all the duty of women in the classic memoir of the "Seven Articles."

She says that the old custom was at the birth of a daughter to offer to the father bricks and tiles, "bricks because we tread them under foot, tiles because they are exposed to the inclemency of the weather." "The wife must be a mere shadow, a simple echo." When her husband selects one or more concubines, generally from amongst his slaves, she is bound to welcome and live in peace with them.

The husband alone has the right of divorce, and without arbitration he may dismiss his wife, even though her only fault be bodily ailments or a love of gossip. But when she displeases him he usually prefers to get rid of her by sale, entering into a formal contract with the purchaser, which is regarded as a purely personal matter. The wife, though she can never divorce her husband, may remonstrate with him, but not so as to irritate or annoy him. She does not eat with him, or appear in public with him, and must travel in a closed sedan, if she would visit other women. To friends visiting the home, she is an invisible, nameless thing; and, conversely, gentlemen seek female society in the shape of courtesans. Girls are secluded in the women's apartment after ten years of age; and after early bethrothal are sedulously watched; being bad by nature, and therefore as "dangerous as smuggled salt."

CONDUCT OF WIDOWS.

Nor has the self-immolation of the widow on her husband's grave entirely disappeared, the usual methods being drowning, hanging, or poisoning themselves, never by fire, as in India. Their resolution is announced beforehand, when relatives, friends, and the curious assemble from all parts to encourage and applaud.

When the Anglo-French army entered the province of Pechili in 1860, thousands of women committed suicide to avoid falling into the hands of strangers. Thus the wife is taught to consider that she has no existence apart from her husband, and for whatever liberty she may enjoy she is indebted to the general mildness of

the national character. Virtuous maidens and widows are honored after death with numerous triumphal arches outside the larger cities.

Like all other social acts, marriage is accompanied by endless ceremonies, the symbolism of which is little understood. "Heaven itself," says the Shuking, "has made the distinction of ceremonies, which are for us immutable laws." The ceremonial comprises manners and etiquette, as well as everything that distinguishes cultured from barbarous people.

Whoever respects tradition finds his line of conduct already laid down for him in every civil or religious ceremony, in his visits, receptions, and other social duties. He knows the prescribed number of salutations and knee-bendings; calculates to a nicety the length of his str de, his "bowing and scraping," the pitch of his voice, the extent of his smile. "All virtues have their source in etiquette" is a sentiment attributed to Confucius.

DOMESTIC LIFE IN CHINA.

The domestic life in China is quiet and happy. In the ordering of a Chinese household there is much that might be imitated to advantage by European families. The reverence with which the children regard their parents, and the esteem in which the mother-in-law is held, foster the affection of which this reverence is the outward and visible sign, and the peace of each household is assured by the presence of a supreme authority, against whose dicta there is no appeal. Although sons generally remain under their fathers' roofs after they are married and have themselves become fathers, yet so impossible would it be for a young Chinaman to rebel against, or even to dispute with his parent that difficulties seldom arise from this close association of several generations.

The family institution has existed ever since the time of the early settlers of the Empire, who were sheep herders. The fathers becoming governors of provinces were called "pastors." To govern provinces they must first learn to govern their families. This they did, and the family became a holy institution and has

remained as such up to the present day. When the government of the Empire began to take definite form, the Emperor was called "father," and his subjects his "children."

The son's property is as much under paternal control as is his liberty. "While his parents are alive, a filial son will not have wealth that he calls his own." Since "the ceremony of marriage was intended to be a band of love between two families," the parents choose the son's bride; and "if he very much approve of his wife and his parents do not like her, he should divorce her." "A filial son will be good even after his parents' death mainly to reflect honor upon them." The patriarchal system of family life is dear to the heart of every Chinaman, and when his time comes to die, death loses to him half its terrors if he is assured that his sons will be present at his tomb to perform the customary rites.

POSITION OF THE WIFE.

Early marriages are almost universal in China, and as soon as a young man comes of age his parents cast about to find a helpmate for him. The would-be bridegroom has very little to say in the matter. He rarely sees his betrothed until she has become his wife. "A new bride introduced into a family has visible relations with no one less than with her husband," writes Rev. Arthur H. Smith in his "Village Life in China." "He would be ashamed to be seen talking with her, and in general, they seem in that line to have very little to be ashamed of.

"In those unique cases in which the young couple have the good sense to get acquainted with each other, and present the appearance of actually exchanging ideas, this circumstance is the joke of the whole family circle, and an insoluble enigma to all its members. We have heard of cases in which members of a family where there was a new married couple kept a string in which was tied a knot every time that they were heard to speak to one another. This cord would be subsequenty exhibited to the ridicule of their intimacy."

Chinese papers describe the marriage of a young woman of Shanghai to a red flower vase, a substitute for the son of a wealthy

Mandarin to whom she had been engaged. Her fiancee died before she could marry him, and as she had vowed never to wed, the flower vase was substituted.

When a woman goes into a shop in China, a clerk with much ceremony brings fragrant tea, which is served in fine style. The compliments of the season are exchanged, the topics of the times are discussed, there are talks about the weather—in fact, every kind of evasion is employed to keep away from the real reason of the visit, which is to buy something. The proprietor solemnly watches these proceedings from afar. The style of compliment is of this order:

"In what celestial country did your exalted excellence purchase the superfine garment upon which I feast my eyes? Surely in no miserable and unworthy land like our own?"

When tea and talk are exhausted, the little pipe-bearer who always attends his master or mistress out of doors, lights a pipe for his employer. There are only a few whiffs in each pipeful, so the process has to be frequently repeated. Then business begins. The shopper asks the price of the required article, and makes an offer for it that is much lower. This is promptly refused, in language that is courteous and polite beyond description. Then the possible purchaser departs with great dignity and elegance.

ACTION OF THE PROPRIETOR.

The same scene is renewed day after day, sometimes for three weeks running. In the course of time the proprietor himself sends the article to the house of his haggling customer. Again and again it is returned. The price is too high. When a bargain is completed, the purchaser never pays for it himself. The chief steward is called, notified that the article has been accepted, and when the bill comes in, the "boy" settles it, giving an account quarterly to his master of money disbursed for the household.

Money, as we have it is unknown in China. There are no silver dollars, no fractions of dollars, as quarters and ten-cent pieces; no paper banknotes. There is a coin called "cash" with a hole punched in the middle, that is used for small transactions.

"Cash" can be strung like beads on a string. It takes one hundred pieces to equal the value of one standard cent. Gold is only used for ornament, never for current coin.

The currency of China is virgin silver, made into the shape of a Chinese shoe. A servant carries this in a bag. When a bill is to be paid, his master—usually the steward or "boy"—takes out a pair of pocket scales, cuts off a piece of the silver shoe and weighs it carefully; adding or taking away a little to make the required amount.

Another form of money is the tea-brick—hard, dried tea, compressed into brick form from which pieces are chipped and weighed like the silver. Strands of stamped cloth, issued by local banks also serve as money. Their value is stamped plainly upon the cloth. So many strands equal to so much silver.

The auction in China is a grave, portentous affair, held in perfect silence. The auctioneer exhibits his wares, leaning over a counter slightly elevated. The bidder says not a word, but steps before him and runs his fingers up his sleeve, making pressure on his arm that indicates what he wishes to pay. Then another, and another, does the same; sometimes a dozen or more. When the bidding is over, the auctioneer signified who the successful purchaser is. No one knows the price offered, or whether favoritism influences the award. But all is dignified, sedate, majestic. There is none of the bustle seen in Occidental bargaining.

HOW PAINTING IS DONE.

Although some very curious examples of the Chinese painter's art reach foreign countries, yet the children of the Flowery Land claim for their artists successes quite equal to anything done or seen in the West. Many are the anecdotes told regarding the achievements of the old masters. Time is of small account with the Chinese, hence there is current to this very day a story which dates back to the third century. An artist of that period had painted a screen for the Emperor and added some flies to the picture by a few touches of the pencil here and there.

The Emperor, on inspecting the beautiful work was so annoyed

at the sight of the flies on the picture that he whipped out his handkerchief and flicked the painting with it, with the intention, of course, of driving the flies away, believing that they were samples of the real pest, and not merely painted ones. Coming down a little nearer the present epoch, another native artist of fame decorated a wall in one of the halls of the palace and introduced into the picture a convoy of pheasants remarkable for their fidelity to nature.

Some foreign envoys who had called to pay their respects to the Emperor, brought with them a tribute of falcons. The ambassadors were ushered into the hall, and no sooner did the birds of prey catch sight of the pheasants portrayed on the wall than they made a precipitate dart at their victims, more, of course, to the detriment of their heads than to the satisfaction of their appetites.

A characteristic of the Chinese cultivated man is his supreme contempt for Western civilization. He is not a monkey mimic like the Japanese, eager for everything European, but a scornful cynic, viewing all things European with disdain, proud of his own race and country, his habits and customs.

CHAPTER XXXVIII.

Love and Death.

Association of the Two—How a Chinaman Woos—Response of His Sweetheart—Belief in the Immortality of the Soul—Burial Ceremonies—Watching for the Spirits of the Dead—Symbols of Love—Death Not Feared—Poetry of Love—Agents Who Assist Lovers for Fees.

FOR ages the Chinese have followed a funeral practice which has been held in more reverent esteem than the pigtail. When a man dies his son dedicates to his memory a tablet of wood upon which are inscribed the words "Spirit Lord" and "Spirit Throne." After burial this tablet is taken home, set up in a specially prepared place, and the eldest son, morning and evening, for the mourning period of three years, sets before it offerings to the soul of the dead man. This custom is not religious any more than the Christian custom of strewing flowers on the graves of the departed. It is only the peculiar fashion in which the Chinese honor the memory of their ancestors. And, strange as it may seem, this practice has stood between Christianity and the millions of China for two centuries.

With his fatalistic views of life the Chinaman associates his love and his knowledge of death together as twin sisters. He never looks upon the face of the adored one without a sigh for the physical end of life, which must separate them. Through his poetry, his songs of affection, rises a cry of regret for the coming of death. He does not possess that strong characteristic of the Western type which permits the man of England or the man of America to love without the shadow of death falling across his affections until it is actually at hand. The Chinaman narrows his mind with haunting visions of the grave and the punishments of purgatory and while he stoops to take the kiss which love offers him, draws back because his fevered imagination has felt the chill of a wind from the tomb.

"Happiness such as ours," said Kee-Foo to his betrothed, "is

divine, but," and he says this mournfully, "it will but end in the grave."

Despite, though, this joining of the happiest of subjects to the most gloomy, the Chinaman is by no means an uncanny mortal when he goes to woo. Ages before he was born to earth a vast ceremonial was arranged which he must pass through before he can finally reach the side of his betrothed and know that she is his. In some particulars the ceremonial varies in the different provinces, but the essentials are about the same.

SELECTING A SWEETHEART.

The matter of securing a wife is almost as serious as preparation for the priesthood, or as one Oriental humorist put it: "Preparing to be executed." Every Chinaman has an enormous number of relatives. Every Chinese sweetheart is blessed with an equal or greater number. Outside of these are a vast host of friends and minor officials of the church and state who must all be taken into consideration when the young man is prepared to make love to the woman of his choice—or perhaps the choice of some of his connections.

For a Chinaman to select a wife or to approach a sweetheart except in the most orthodox manner is as impossible as it would be for an Englishman or an American to woo by the Chinese methods. To many ceremonies common, no doubt, to primitive man, Chinese custom has added a hundred others for the guidance of the lucky or unlucky suitor. His pathway from the moment he has seen the object of his affections is not one strewn with roses, but with few roses and many thorns. Let him be ever so eager to begin his wooing by meeting the fair one, he yet must wait days, weeks, months and sometimes years before he is able to speak a word to her.

The Chinese believe that marriages are fore-ordained; that they are made in heaven and controlled by the God of the Moon, and that what is tied together there must surely come together here as well. The following legend, told by a prominent Chinese scholar, forms the basis for this belief:

"Spring had almost decided to say good-by to the people of Qu Tong, and welcome summer, prolific in rarest flowers and softest breezes, knocked for entrance at the strong door in the wall of this ancient Chinese city. It was more than a thousand years ago, but as Wai Goo gazed out of his class-room window he was seized with the same impulses which would have filled the soul of the average young American of to-day.

"Charming was the night, fine the moon and sick was Wai Goo of his studies. For Wai Goo was eighteen and overflowing with the enthusiastic romanticism of youth. Already he was an acknowledged leader in the younger set of the best Qu Tong society, for Wei Jong, his father, was the chief magistrate of the city and was known as an estimable man. Besides his blood was the bluest of any in ancient Qu Tong.

"Unnoticed by his more studious companions, Wai Goo left the study-room and sauntered forth into the garden, filled with the poetry of nature—the love of the fleecy clouds, of the silvery moon, of the soft sighing leaves and the beautiful blossoms, of life on earth and all its pleasures. Seated on a rustic bench Wai Goo rejoiced in the picture before him. The moon was full; the college grounds were silent save for the gentle sounds of nature. The delicate rustle of foliage and flowers seemed appropriate to this scene of quietude.

THE MAN FROM THE MOON.

"Above a darkly-frowning mountain brought into bold relief the long, low row of college buildings at its base, snowy in their whiteness. Oriental plants and shrubs cast their luxuriant fragrance all about and the warm night air was heavy with the scent of many petals. Sparkling fountains dashed their crystal splendor high in air, the constant plash of their falling waters soothing the listener, who sat alone—alone with nature. And Wai Goo was happy.

"But of a sudden he realized that he was not alone, for seated on the shrub before him he discerned the shadowy figure of a quaint old man—white whiskered and weird and misty. His glance was unearthly; his garments seemed to be woven of silvery flame.

"Strangest of all, however, were the myriad tiny human like figures the aged visitor carried on his back and in his arms and strung about his girdle. They were tied together in pairs, and there were millions of them—no larger than the pistils of the smallest flowers in the college gardens.

"'Stop!' cried Wai Goo, for the phantom was disappearing.

"The old man halted.

"Then, with all the veneration of the young Chinaman of all times for superior age, Wai Goo saluted the white beard and said:

"'Pray tell me, father, what are those little creatures. They seem to be alive?'

"A smile played over the old man's countenance as he answered:

"'Each pair represents a real man and a real woman now living on this earth.'

THE FEATURES MISSING.

"'And who are you,' importuned the eager young student.

"The old man pointed with solemnly upraised finger at the fair, full moon above and said:

"'I am the man from the moon.'

"'The man from the moon!' exclaimed Wai Goo. 'Why, then I have seen your face from afar?'

"'True, true.'

"And, looking back at the silvery sphere, Wai Goo saw that the features of the man were missing from its face.

"'And what do you here?'

"'I control the heart destinies of all the earth. All marriages are foreordained from the moon; each life is bound to another, and, unless some accident happens to the little manikins I hold and they become separated, the real people on earth must come together sooner or later. My task is to keep them together, and I generally succeed. The real human beings have no control over marriages. I attend to that.'

"Wai Goo was transfixed with wonder.

"'Good night, son of this earth, and forget not the words of the man from the moon.'

"'Wait!' wait!' called the wonderstruck student, and he sank to his knees to beseech the old stranger to stay,

"'Oh! tell me my fate, good man from the moon!'

"Searching through the myriad little figures, the old man drew one pair from the struggling mass and said:

"'Your future wife, lad, is one month old. She lives in Qu Tong, on Chuan Tsin street, near unto the great Temple.'

"And in another moment the man from the moon had faded from Wai Goo's sight, and, gazing back at the moon, the young student saw that the features of the man had returned to its face.

"Wai Goo knew not what to do, so he forced himself to return to the halls of learning and retire to the dormitory in which he had a share and to sleep.

SEARCHES FOR HIS FUTURE WIFE.

"Day had not long taken the place of night when Wai Goo was out in the streets of Qu Tong and searching for the house on Chuan Tsin street, near the great Temple, where lived the baby girl, one month old, who was foreordained to be his wife.

"Rage filled the proud young fellow's soul, for he thought it a humiliation to be tied for life to a girl who was then only a squalling infant. He told no one of his secret, but repaired at once to the street the man from the moon had named.

"Blinded by his anger, he had some difficulty in finding the house the moon man had described, but find it he did at last, and there to be sure in front of the house was the baby daughter of the family, one month old.

"Fury filled Wai Goo's heart.

"Some evil power must have brought his nervously twitching hand into contact with the dagger suspended at his girdle, for in another moment, scarcely knowing what he did, this strong young man had viciously stabbed and slashed the helpless little child across the face and head.

"Wild screams of terror from the old nurse who held the wounded child soon brought an angry throng of Qu Tong citizens, and Wai Goo, owing to his prowess as an athlete and runner.

escaped without having been recognized. And he went away, this hitherto amiable youth, filled with the longing of the hardened murderer that his innocent victim would die of the injuries he had inflicted. So he treasured up the story of his crime and none was the wiser for his guilty knowledge.

"Time passes quickly. Therefore, consider that years have passed between this paragraph and the last, and the influential Wais have removed to another province far away, where Wai Jong is still a power in the government. He is proud of his son Goo, for the student who talked with the man from the moon is now a settled man of thirty-six, who has made a name for himself in the community in which he lives.

FAIRER THAN ANY OTHER.

"And about this time came from another city an old friend of the aged Wai Jong, who had a daughter fairer than any other girl in the province. She was eighteen. Wai Jong spoke proudly of his big son and his old friend spoke fondly of his beautiful daughter. So before long it had been arranged between the two parents that their children were to be united as husband and wife. The magnificient Lan Gue and Wai Goo had never laid eyes upon each other, but that made no difference, if their respected parents wanted them to marry.

"So Wai Goo and Lan Gue were married, and as the young bride was possessed of that rarest of dowries, a sweet disposition, and of ways that were winning, their married life was happy. But husbands of all lands and times have longed to know all about their wives, and this rule proved true in Wai Goo's case in medæval China.

"For the pretty little wife diminished her beauty greatly, her liege lord thought, by plastering down over her eyebrows a heavy bang. Long and frequent thinking on this subject brought Wai Goo the conclusion that his wife had something on her forehead to hide, and, surprising her at her toilet one day, he brushed aside the long bang, and beheld just over the left eyebrow a cruel and deep, ugly scar.

"'Explain!' he exclaimed.

"Lan Gue was greatly agitated by this discovery, but she told him how, when she was but a babe, an unknown man had attacked her with a knife in front of her parents' house in Chuan Tsin street, in the city of Qu Tong. Then, with bowed head and face bedewed with tears, Wai Goo said:

"'The man from the Moon told the truth.'"

THE "GO-BETWEEN."

Marriage in China is not the result of acquaintanceship ripening into affection, as among Western nations. As has been stated before, the bridegroom rarely sees his betrothed until she has become his wife. The preliminaries are entirely arranged by a professional "go-between" or "match-maker," who is usually a woman and whose fees are not small. She makes it her duty to acquaint herself with all the marriageable young people of both sexes in the neighborhood.

When employed by the bridegroom's friends she calls on the parents of some young lady whom she considers would make a suitable wife for the future bridegroom, armed with a card on which are inscribed the ancestral name, and the eight symbols which denote the year, month, day and hour of the birth of the suitor.

Should the lady's parents be inclined to accept the proposal they consult a fortune-teller as to the future prospects of such a union. If the answer be favorable a return card is given to the go-between, and this in turn is submitted to the scrutiny of a fortune-teller employed by the man's parents. Should the oracles prophesy good concerning the match the bridegroom prepares two large cards on which are written the particulars of the engagement; and on the outer side of the one which he keeps is pasted a paper dragon, and on the one which is sent to the lady, a phœnix —emblems of conjugal fidelity. Each card is further sewn together with two pieces of red silk.

Legend traces the origin of these silken cords to the time of the Tang dynasty (618–907). During that period, it is said that a man named Hwuy Ko, while staying at the town of Sung, saw

one evening an old man reading a book by the light of the moon, who addressed him thus:

"This book is the register of the engagements of marriage for all places under heaven, and in my pockets I have red cords with which I tie together the feet of those who are destined to become man and wife. When this cord has been tied, though the parties are of unfriendly families, or of different nations, their fates are fixed."

Following the exchange of cards, presents of more or less value according to the wealth of the contracting parties pass between the two households, and at last when the happy day has arrived, the bride surrounded by her friends, starts from her father's house in a sedan chair for her future home. Half-way between the two houses she is met by a party of the bridegroom's followers, who escort her the rest of the way.

In this custom it is impossible not to see a survival of the primitive custom of marriage by capture. At the present day, in some parts of Central Asia, the bride rides off on horseback at full gallop from the door of her father's house or tent, followed by the bridegroom, who, after an exciting chase, is allowed to come up with her, and she straightway becomes his property.

THE MARRIAGE CEREMONY.

Among some of the Siberian tribes, again, the bridegroom is obliged to hunt his bride through the compartments of her father's tent, while old women go through the farce of tripping him up and otherwise hindering him in his pursuit. In more civilized China there are fewer traces of the ancient capture, and the contest has there become but a formal act of taking over the bride on her way to the bridegroom's house.

On alighting from her sedan chair she is led with her head covered into the room where her future husband awaits her. Without exchanging a word they sit down side by side, and each tries to sit on a part of the dress of the other, it being considered that the one who succeeds in so doing will rule in the household. After this silent trial of skill they adjourn to the reception hall,

where stands the family altar, and there they worship Heaven and Earth, and their ancestors. This done, they drink a glass of wine together, when for the first time the bridegroom is allowed to see the face of his bride. Here the marriage ceremony ends, and the guests give themselves up to feasting and rejoicing.

The Chinaman does not fear death if he has sons to be present at his tomb to perform the customary rites and to offer the prescribed sacrifices. The entrance to graves must be kept unimpeded in order that the soul of the departed may pass between its tomb and the households of the descendants. Curiously enough, the tombs, especially in the south of China, are all made in the shape of a horseshoe.

The descendants anxiously watch for the spirits of the departed, as, if anything interferes with the repose of the dead, the living may expect to be visited by misfortune. Thus the Chinaman believes in the immortality of the soul, for not only does he believe that the souls of his recent ancestors visit his family, but the souls of all his ancestors from the very beginning.

THAT FAMOUS BOOK.

The Chinese regulate all their actions and relations of their lives by the Book of Rites, or Le Ke. This work is said to have been compiled by the Duke of Chow in the twelfth century B.C. No every-day ceremony is too insignificant to escape notice, and no social and domestic duty is considered to be beyond its scope. From the nature of its contents, therefore, it is the work of all the classics which has left the most palpable impression on the manners and customs of the people. Its rules are minutely observed at the present day and one of the six governing boards at Pekin—the Board of Rites—is entirely concerned with seeing that its precepts are carried out throughout the Empire. Speaking of this work and its relation to the Chinaman, Callery says with justice:

"In ceremonial is summed up the whole soul of the Chinese, and to my mind the Book of Rites is the most exact and complete monograph that this nation can give of itself to the rest of the world. Its affections, if it has any, are satisfied by ceremonial; its

duties are fulfilled by means of ceremonial. Its virtues and vices are recognized by ceremonial; the natural relations of created beings are essentially connected with ceremonial; in a word, for it man is ceremonial, the man moral, the man politic, and the man religious, in their numberless relations with the family, society, the state, morality, and religion."

Much of China's poetry is filled with a spirit of family love. It brings before the mind's eye the lowly cottage, "where dwell a family united by the bonds of affection and of duty. Their food is the produce of the soil and the spoils of the chase. The highest ambition of men is to excel as archers and charioteers, and their religious worship is the same as that which, untainted by Buddhism or any form of philosophical teaching, is now practiced at the imperial temples of heaven and earth, by the Emperor only as high priest.

"Their wives are objects of affection and respect, and though in one poem is found the belief expressed that 'a wise woman will ruin a city,' yet there seems to have been abundance of regard for honest housewives who did their duty, who shared the toil of their husbands and enjoyed with them the pleasures within their reach."

HOSPITALITY OF THE CHINAMAN.

The Chinaman is by nature courteous, and the following account of Marco Polo's scribe of the reception given this great traveler by the Emperor Kublai Khan is interesting.

"When the two brothers and Mark had arrived in Pekin, they went to the Imperial Palace, and there they found the sovereign, attended by a great company of barons.

"So they bent the knee before him, prostrating themselves to the ground. Then the Lord bade them stand up and treated them with great honor, showing great pleasure at their coming. And next, spying Mark, who was then a young gallant, he asked who was that in their company. 'Sire,' said his father, Messer Nicolo, ''tis my son.' 'Welcome is he too,' quoth the Emperor. Thereafter Messer Marco abode in the Khan's employment some seventeen years, continually going and coming, hither and thither, on the missions that were entrusted to him by the Lord."

CHAPTER XXXIX.

Makers of Many Books.

Great Age of Chinese Literature—When Printing was Invented—The Manuscripts at Munich—Tales of Travel—Fables for the Young—Addresses to the Gods—Manufacture of Paper—Newspaper Publication—Chinese Cartoonists—The Famous Cartoon on Germany and England.

PAPER was first manufactured by the Chinese in the first century A.D. Up to that time they wrote on thin slips of bamboo, the instrument employed being not a pen or brush, but a pointed tool. The books of those ancient days were made by cutting the bamboo, after removing the bark, into thin sheets, which were strung together so as to compose a fairly compact, though clumsy, volume.

Later on it was found better to pound the bamboo to a paste in a mortar together with water, and the resulting substance was spread upon a flat surface to dry. This, in fact, was the first paper, in the modern acceptation of the term, though the Egyptian papyrus made from a kind of reed that grew along the banks of the Nile, antedated it by several centuries.

After a while the manufacture of this paper was improved by adding to it silk and other materials. The Tartars borrowed the art, substituting cotton, which was plentiful in their country, and from them the Arabs acquired it, using linen instead of cotton. It was in this way that paper-making was first brought into Europe, being introduced by the Arabs.

About the year 900 A.D. printing was discovered in China—nearly 500 years, that is to say, before the art was known in Europe. The first step was the engraving of characters on stone, the marks being transferred to the paper in white on a black ground. Then came wooden blocks with raised letters, which are employed even at the present day in China, being preferred to movable types, inasmuch as about 24,000 characters are recognized as in good usage among the people in that country. The Chinese

were a reading people many centuries before books were commonly known and read by the lower classes in Europe.

ONE HUNDRED CASES FOR TYPE.

The printing of a Chinese newspaper is an interesting novelty. Instead of the simple twenty-six letters used in the English alphabet, the Chinese typesetter must wander among more than 100 cases, containing more than 11,000 different characters with which the sons of old Confucius express their ideas in printed words. These characters are arranged in 214 co-relative groups, each of which contains the words of similar root or radical. For example, all diseases are in a group, and all trees in another. In this way the work of the typesetter is simplified. Instead of remembering the particular little compartment for each of the 11,000 words, he learns the location of each of the 214 groups. Even then his task is a huge job, compared with learning the puzzling divisions of the rack containing the English alphabet.

The Chinese type cases are inclined upon A-shaped racks and are grouped according to the relative commonness of the words. Ideas most frequently used are in the first alley-way of cases, and the rarest words are to be found in the last avenue. In setting up an article in type the Chinese frequently have to walk more than a mile turning up and down the little alleyways of cases, picking out a type here, selecting another there, crossing from side to side, winding in and out among the racks, and slowly building his sentences from the metallic blocks of strange-looking symbols.

Though printing was invented in China centuries ago, daily newspapers are very rare in the old Empire. Movable types are a new thing in Chinese printing offices. To-day there are not more than thirty Chinese daily newspapers in all China. Canton has four, Hong Kong three, Pekin two, and some other large cities have one each. But in the great capital is published the Pekin Gazette, the oldest daily paper in the world. It is a government organ, amounting to little more than an official bulletin of edicts and decrees. It is printed on flimsy yellow paper of the consistency of Chinese paper napkins, is fastened like a small notebook, and

contains some fifty or sixty pages about twelve inches long and three inches wide. There are no illustrations, no headlines. The contents are dry and dreary. On the outside front page, which is the back, is a crude cut of a Mandarin of the first class, a bearded and much begarbed individual, printed in pink ink, while the body of the paper is printed in black. It costs $6 a year.

BIRTH OF ART.

The fact that China has been almost literally secluded, walled for centuries, has kept the world at large in ignorance of its art history. Yet it is known Chinese art was born late in the third century, as there arose during that period a school of Buddhist sculpture. The chief knowledge of the arts of China has been obtained through intercourse of Japan and Corea. It was the Chinese type, which was almost Semitic in its dominant features, that inspired the sculptors of the young kingdom of Corea in the fifth and sixth centuries, and it was from Corea that Japan first learned of the arts of China.

In this rich, secluded soil of gentle spiritualism were suddenly planted the new, vast institutions of northern Buddhism, and with them came literature and the constructive arts. Japanese painting has been called the key to art itself, but when all is said it should be remembered that China was to Japan what Egypt was to Greece, and consequently it was from China that Japan received its first lesson in painting and sculpture. The earliest expressions of art were inspiredby religion, and the art of every age reflects the temper, tone and religious attitude of which it is an expression.

In Chinese politics the value of caricature and the pictorial poster has been fully recognized for many years. The Punch-and-Judy show has the unique privilege of treating internal and foreign politics with the utmost freedom, where otherwise the expression of opinion at variance with the ruling power would be summarily repressed and severely punished. The secret societies in China have always availed themselves of those means to make proselytes, and the Boxers more so than all the rest. The pig always represents the missionary.

The literature of a nation and the customs are always strangely intermixed. Isaac T. Headland illustrates this in a recent article in which he says: "In all the walks of life the Chinaman is always widely different, often exactly antithetical to us. To attempt to get a Chinaman to assign a reason for anything is futile. The Chinaman is very social but at the same time conservative and non-committal.

SOME PECULIAR CHARACTERISTICS.

"In introducing people the surname is always given first, as in all Chinese nomenclature. Although this is contrary to our custom, it is more reasonable. We say John Smith—they say, Smith, John. It is the Smith that is really important and necessary to know. The John is secondary.

"When two Chinaman meet on the street they stand at a respectful distance and each gravely shakes his own hand. If you tried to shake a Chinaman by the hand he would probably regard it as assault and battery. To lift one's hat to an acquaintance, man or woman, would be an insult. White is the Chinese hue of mourning. It does not stay white long, however, as the more soiled and dilapidated a Chinese mourner looks the greater is the respect implied to the dead. For this reason the afflicted ones leave their heads unshaven until they attain a remarkable degree of disreputability.

PREVALENCE OF SMALLPOX.

"Smallpox is almost universal. No precautions are taken against its spread. When a child is taken ill with the disease, he is carefully tended until he has 'blossomed out,' as the Chinese term has it, then he is allowed to go out in the street and play with other children. It is taken for granted that every one must have smallpox, the sooner the better.

"Baldness is fully as common in China as in America. The Chinese call it Kuang T'ou, 'Shiny Plate.' Women suffer most from it. This is partly because of the greasy hair dressing used, and still more due to the fashion of drawing the hair so tight on framework that it is slowly but surely dragged out by the roots.

"Some one once asked me if the Chinese have the toothache. They have everything. There are no Chinese dentists. It would be hard to find a race with poorer teeth.

"Headache, is also very prevalent, but for this they have a remedy, or what they allege to be one. They take the skin of the temples, or that of the forehead or bridge of the nose, and pinch it between the thumb and finger until it is black and blue. Still another remedy is to paste a large black plaster or the leaf of some tree or plant over the spot.

"For sore throat they pinch the neck the same as for headache, the idea, of course, being to produce counter-irritation. Whether it cures or not I cannot say. Nor do I know whether their treatment for skin diseases and wounds is efficacious. The almost universal remedy is a plaster, of what composition I do not know. The Chinese understand the use of laxatives, and of certain forbidden drugs and many poisons, but their treatment of open sores does not seem to be attended with good results.

PILLS OF MIRACULOUS VIRTUES.

"The translation of yellow posters posted upon the walls of courts or houses along every street and alley of a Chinese village or city would make an interesting piece of literature, but it would not be accepted by any respectable publication, nor read by any respectable people. There are many of them, however, that are unique. One is a poster advertising 'Bicycle Pills.' Tze hsing ch'e Tan, which guarantees boy children to the family that uses them in sufficient quantities.

"Still others, and there are many of them, promise succor to unfortunate girls without danger to either their health or life. It not infrequently happens that the walls of the city in certain localities is covered with strips of cloth one foot by two, indicating that the sick have received answers to their prayers by the worship of the god in that place, who in many cases is a fox.

"Many trades which with us are stationary are peripatetic in China. The blacksmith packs his shop on a wheelbarrow. Two boxes that look like cheese boxes contain the outfit of the shoe-

maker, who does his work on the sidewalk, in the lee of some wall. So does the chiropodist. He is much in demand, as the Chinese suffer severely from corns, despite their cloth shoes. All but the higher classes are shaved by peripatetic barbers who wander about advertising themselves with gongs, or tweezers, which they ring like tuning-forks. They are great gossips.

TRAVELING RESTAURANTS.

"Our traveling restaurants have been anticipated many years by the Chinese purveyor of food, who carries his table on one end of a pole, balanced by his stove and cooking utensils on the other. With his dough, his hashed vegetables and a little oil and salt, he roasts, fries, bakes, broils or toasts quite a surprising number of dishes, and their taste would be more surprising than their number to an Occidental.

"Even the confectioner is a wanderer. He carries a bowl or jar of mixed taffy and a number of straws in a box. He winds up a little of the liquid on the end of a straw and blows it after the style of a glass blower into the shape of birds and animals.

"There isn't a native iron worker in China who can make a nail that can be driven without a hole being bored for it. Without outside instruction there wouldn't be a Chinese nail made 1,000 years from now. The Chinaman makes no improvements.

"If the Chinaman fails to see the immediate utility of a thing he gets rid of it promptly for what it will bring. At the beginning of the Chinese–Japanese war parts of the large guns of Taku forts were in the pawnshops, having been pawned as old brass. Half a gun being a somewhat inefficient implement of warfare, the Chinese gunners labored under considerable handicap in this respect.

"Once a Chinese government representative who was new to this country and its way came to the house of an eminent New York banker for a week's visit. It was winter but he came without luggage and yet every day he appeared at dinner with a change of garment. His body was his trunk: he put his trunk in his clothes instead of his clothes in his trunk. His clothes were like the peel of an onion except that any layer might be worn outside.

Many of his garments were silk clothes lined with fur or fur garments lined with silk depending upon which side was out. He was a puzzle to his host until he explained his method.

"The Chinaman doesn't blacken his boots, but whitens them on the edge of the sole. Sewing is usually done out of doors by the Chinese women. When a seamstress sits down to sew she pins the work to her bosom and begins sewing it from her instead of pinning it to her knee and sewing toward her as our women do. The American woman wears her thimble on the end of her finger and often pushes her needle with the thimble. The Chinese woman wears her thimble between the first and second joint and in this way gets a much better pressure on her needle, has a more comfortable place for her thimble and can wear it as a ring when not at work.

"All Chinese artisans work on an ancient and firmly established principle, expressed in their language by the words 'Ch'a pu to,' that is 'not far out.' If a thing is 'ch'a pu to' you are supposed to be satisfied with it. Exactness is too much to ask of a Chinaman."

ORGANIZATIONS OF THIEVES AND BEGGARS.

"Chinese thieves are required to be, and are, organized into a guild. This is required in order that the government may keep control of them. Having them thus organized, the government is able to hold the king of the guild responsible for all stealing done. This not a bad plan, as the following incident will show: A friend of the writer was one day going through one of the gates of Pekin on horseback, his mackintosh fastened to his saddle behind him. In the crowd this was stolen. He rode to the police station at once, reported the loss and gave the police two days to find the booty. They called up the king of thieves, threatened him that they would have the government on his head, and when my friend called two days later the garment was there. It should be stated that the thieves are compelled to divide with the police.

"Chinese beggars, like thieves, are organized into a guild. This is partly for self-protection and partly for self-help. Every business

house in the city is besieged at stated intervals, unless the proprietor 'buys them off.' This he does by paying the king of beggars a stipulated sum, when a small slip of paper is pasted up on the side of the door which is recognized by all beggars. In case a beggar is badly treated by any firm a dozen or twenty of them band together and besiege the house, which is unable to rid itself of them until they have received a sufficient recompense. When this is done the beggars withdraw and the house is left in peace until the time for the next beggar to come. Their expression when begging is, 'The more you give the more you'll have.' 'Yueh Kei, yueh yu.'

"Despite his inefficiency as an artisan and workman, the Chinaman as a business man has a character. He is reliable and honest. There is not a big European business firm in the East in which Chinamen do not hold responsible positions. Every one of the institutions of the Hong Kong and Shanghai Banking Company has a Chinese cashier; even those in Japan. The Chinaman, in a position of trust, is trustworthy.

"The Chinese early discovered that there is less friction caused by one wheel than two, and that a one-wheeled cart runs easier on a bad road than a two-wheeled vehicle, and on this account the wheel-barrows came into requisition and is now universal. In Shanghai the wheel-barrow is used to carry people. The wheel is in the center, the passenger on one side, his baggage on the other.

PRESS OF THE TREATY PORTS.

"In Shanghai a sail is attached to the barrow to get the benefit of the wind. In Pekin one often sees a donkey or two or a mule or two, or a donkey, mule or horse hitched to a wheel-barrow. Sometimes they have four mules hitched to it, with two men in the front at the sides to drive and help balance it, and a man behind to hold the handles and assist in balancing it."

All Chinese newspapers, besides the Pekin Gazette, are published in the treaty ports, for the simple reason that the publishers feel safer there than anywhere else from arbitrary prosecution by the viceroys and other high Mandarins. The publishers frequently

employ, for the sake of freer opinion, Europeans at a fixed salary, who simply furnish their names as responsible editors.

Some of the famous Chinese manuscripts in existence are treasured in the archives of Munich and are of extraordinary value as showing the first efforts of the race to preserve history. Tales of travel for a number of centuries were favorites with Chinese authors although as to accuracy these stories may often be called into question. Fables for the young have been peddled throughout the Empire for ages.

Many have been printed and still more have been conveyed by word of mouth. Old dames delight in relating them to the children just as the mothers and grandmothers of America have preserved the folk lore of this country. The manufacture of a form of paper has been known to the Chinese for a great many generations. The first Europeans to visit the Empire found the natives familiar with the manufacture of this necessity.

It is told that the present irritation of the Emperor of Germany toward China is partly due to a cartoon which was brought out in Pekin just at the time of the Boxer movement. This cartoon represented the nations of the earth about to swallow up China. The United States was pictured as an eagle; England as a bull dog; France as a frog, but Germany as a bologna sausage.

The cartoon had a wide circulation among the Chinese and did much to bring Germany into contempt in that country. The Chinese artists are poor drawers but their cartoons never lack point.

CHAPTER XL.

What Does the Future Hold?

Possibilities in China—Qualities of the Race Worthy of Commendation—Evils to be Removed—Duty of the Western World—Dangers That May Be Avoided—New Economic Questions—Patience and Intelligence Needed—Diplomacy Much at Fault—The Twentieth Century Problem.

IT is owing to the failure of the Orientals to observe the niceties of what we are wont to describe as the "jus gentium"—that is to say, the law of nations in matter of diplomatic procedure and in war—that Western powers feel themselves relieved of the necessity of a too strict observance of the rules that govern warfare among civilized nations. For instance the Anglo-French force which seized Pekin forty years ago, deliberately reduced to ashes the world-famed summer palace of the Chinese Emperors, the most fairy-like abode that it is possible to imagine, filled with the most priceless treasures. This was considered in the light of a perfectly justifiable action on the part of the English and French commanders.

Yet if, in 1870, the Germans had as deliberately applied the torch to the palace of Versailles, and at the same time reduced to ruins the Louvre, crowded as it is with masterpieces of art, it would have been regarded in the light of a most inexcusable and barbarous piece of vandalism, worthy of universal execration. Bullets of an expanding character, although prohibited by the laws governing war among civilized nations, are freely employed in cases where the foe is of a dusky hue, and while the English have refrained from using the dumdum bullet in South Africa, owing to the fact that the enemy by whom they were confronted was white, like themselves, there is no doubt whatsoever that they will use them in China, just as they did throughout the Tirah campaign and throughout all the Indian frontier troubles. Indeed, the Indian troops that have gone to China are equipped with no other ammunition than these dumdum bullets. Then, too, the circumstance that England should dispatch Indian instead of white regiments to China indicated that the latter is regarded as being "be-

yond the pale," so far as the obligations of the rules of war are concerned.

USE OF BARBARIANS CONDEMNED.

Thus our "jus gentium" condemns the use by Christian nations of barbarians in their wars and when Lord Beaconsfield brought a large contingent of Indian troops to Malta in 1878 at a moment when England seemed to be on the brink of an armed conflict with Russia, a perfect chorus of denunciations arose throughout Europe, in which even large bodies of English people joined, it being pointed out that France had forfeited much of the sympathy which she would have otherwise enjoyed in 1870 in pitting against the German invaders several regiments of Turcos, a force made up of semi-savage Algerians, Kabyles, and negroes. England would gladly have availed herself of her magnificent Indian army in the South African campaign had she not been unwilling to offend the doctrines of civilized warfare, and the only use to which she has put Indians during the struggle with the Boer republics has been as litter carriers and stretcher bearers in connection with the ambulance department. The Chinese, however, are not Christians, and, therefore, Indian troops can be used without any objection for the march on Pekin. The employment of Oriental troops adds to the horrors of warfare, since all the latent savagery of their nature is brought to the surface, and in conflicts where they are employed few prisoners are taken, and there is but little call for the surgeons to attend to the enemy's wounded.

John Barrett, formerly United States minister to Siam, touches the Chinese situation in the following statement made in the *North American Review*:

"Through all the confusion of the present and the mystery of the future, there stand out these dominant considerations:

"First, America is the logical arbiter of China's future; the fate of the Empire depends upon the favor of the Republic;

"Second, if there is a Yellow Peril threatening the White World, America, more than any other Power, can lead the way to rendering it colorless and innocuous; because,

"Third, America is the only nation present in China to-day,

with force and with prominent interests, rights and commerce, which has the unqualified confidence and trust of the European nations, Japan and China alike, or is not the object of long standing jealousy and distrust; and,

"Fourth, an International Congress or Conference, in which America for the three reasons just given should occupy a prominent and possibly the leading part, will, in the nature of events, be assembled in the near future, to consider what shall be the attitude and policy of the nations of the world, not only in coping with the great problems of the re-establishment of order, the rehabilitation of the government, the award of punishment and indemnities, but in determining the future status of China's government and territory and their relation to the outer world.

AMERICA'S POLICY.

"With this responsibility and position, what shall America's policy include? There should be no equivocation as to the principles involved. Expressed briefly, the main planks in our Chinese platform might be stated as follows:

"1. The United States desires and should take no port, province or part of China, either as a sphere of temporary influence or as an area of actual sovereignty.

"2. The United States should oppose, with all its moral, political and diplomatic influence, any partition of China among the foreign Powers, or any delimitation of acknowledged spheres of influence.

"3. The United States should insist upon the permanent maintenance of the trade principle of the Open Door, as outlined in the present Chinese treaties, throughout all China, by all the Powers endeavoring to exercise influence within her limits.

"4. The United States, provided the dissolution of the Empire is inevitable, despite our best efforts of diplomacy and moral suasion, should insist upon the guarantee, by formal convention, of the Open Door principle in all the various areas of foreign sovereignty in China, and will carefully guard against excuses for discriminating duties, national rebates or subsidies and special freight charges

—for the consuming powers of an increasing population of four hundred millions of people and the material development of four millions of square miles are involved.

"5. The United States, acting with charity and equity, and in no spirit of vengeance, should employ all its moral and material influence in prescribing just punishment and indemnity for loss of life and property sustained at the hands of fanatical and insurrectionary mobs; in adjusting the true moral responsibility of the overwhelmed government; in establishing permanent order and honest progressive administration of government throughout the Empire; in safeguarding, both for the present and the future, the lives, rights and holdings of missionaries, merchants and other foreign residents; and, finally, in so preparing the way for peace, order and prosperity, to be followed by liberty, justice and freedom under the guiding direction of Christian civilization, that we shall win the everlasting gratitude of the countless blameless Chinese and make them forever our disciples in moral and material progress.

OTHER NATIONS IN THE GAME.

"With the future of China there are concerned four great European factors: Russia, England, Germany and France; two Asiatic, China herself and Japan; one American, the United States. In such a combination jealousies, distrust and bickerings may clog the way to a satisfactory solution of the great problem. For instance, which one of the first four would the other three select and follow? They could unite on none, and yet all are most friendly to the United States and always willing to listen to its representations.

"Again, what non-Asiatic power would China and Japan alike trust? Only America. This was confirmed by their attitude toward America in their late war. Toward what country has China the most friendly feeling? Without doubt, America. For a long time she has recognized us as the only country desiring none of her territory, and wishing to maintain only and always the most amicable relations with her. Even the Chinese Exclusion Act has

cut but little figure in Chinese-American relations, for its operation has been felt only by a small portion of Chinese in the southern part of the Empire.

"My theory is simply that the United States is the one nation from the remarkable strength of its position, that can exercise the vigorous moral influence and leadership in the coming negotiations of the Powers, which will assure the settlement of the present crisis, first, with strict justice and honor to all nations concerned, and, second, with no selfish scramble for territory that will lead to the violent break-up of the Empire and the ultimate shutting of the Open Door."

WHAT HAS BEEN DONE.

Upon the Chinese people we of the West have intruded. We have told them in plain terms that they are ignorant heathen. We have told them that they are barbarians. We have told them that the faith to which they have held for thousands of years and which has sufficed to their needs, even as our creeds sufficed to ours, is a vain and empty thing, and that if they wish to be saved they must turn their backs upon it and embrace our own. As a prominent Chinese resident of London said in an interview:

"You have told us that our children are born to be damned; that our ancestors who died in our faith and not in yours are suffering the tortures of purgatory; you have frightened our women and children; you have sown doubt in the minds of our people; you have filled our souls with unrest; you have tried to destroy the faith to which we have clung for ages, and you have offered us nothing better in its place. Indeed, you have not ever agreed as to what you believe yourselves. My people have become suspicious; some day, I fear, they will become something worse."

Apart from this phase of the question, it cannot be said that Western ideas of commercial integrity have been such as to allay a possible hostility and suspicion. "Rapine, murder and a constant appeal to force chiefly characterized the commencement of Europe's commercial intercourse with China," is the flat declaration of a leading authority on the affairs of the East, H. E. Gorst

by name. "The early Dutch and English adventurers had also a share of blackening Europe in the East, and it is not surprising that the Chinese came in time to look upon all Europeans as barbarians, men whose only objects were robbery and war," said President Smyth, in his *North American Review* article. "Still more deplorable," Dr. Smyth adds, "was the impression made by the Spaniards.

"After they seized the Philippine Islands in 1543, a great expansion of trade with China resulted; and such large numbers of Chinese settlers went there that in time they outnumbered the Europeans in the proportion of twenty-five to one. The Spaniards saw in this great influx of Chinese immigrants a menace to their own sovereignty, and they massacred the larger part of the defenceless and innocent Chinese. The impression which such savage butchery of its people made on their native province of Canton may easily be imagined, and partly accounts both for the reception which the English met with in the following century when they first entered the Canton river, and for the fact that the people of that province are, with the exception of those of Hunan, the most truculent haters of foreigners in China."

RUSSIA AND GERMANY.

When we have beyond these facts of history the drastic measures of retaliation for crimes, commercial and otherwise, meted out by the enlightened, Christian and civilized European state of Germany to the province of Shantung so late as 1897, in which for the murder, during a riot, of two missionaries, she seized territory about the bay of Kiao-chau, secured the dismissal of the governor and six of his subordinates, successfully demanded payment of an indemnity, exacted a promise to build three expiatory chapels, and secured a concession for two railways and the right to open mines within a region of territory twenty kilometers wide along them.

Later with an armed force they actually burned to the ground two villages, because the Chinese resented these harsh terms of settlement; when beyond these facts of history we observe Russia inch by inch encroaching upon her Asiatic neighbor with all the

subtle craftiness of purpose which is allied to the brutal callousness to right of the Cossack, what wonder is it that the Chinese people are mistrustful of European designs upon them? What wonder that in a moment of fanatical zeal for faith and country they rise up in open rebellion? Is it evidence of lack of civilization that they insist upon their own gods and upon their own rights, and wish none of ours? Even the British shield is emblazoned with the legend, "*Dieu et mon droit*" (God and my right).

TOOLS AND MACHINERY.

There awaits the American manufacturer an outlet, especially for tools, machinery, and other articles in iron and steel. He will find a demand for the smaller and lighter machines, rather than for the larger ones. That is to say, he must appeal first to the individual worker who now exists, rather than aim at the needs of a conglomeration in a factory which will come about in the future. The tools should be simple in character, easily worked and kept in order, and without the application of quick-return and other mechanical devices so necessary for labor-saving with us. Light wood-working machinery can be made to supplant the present manual-labor methods; and a large field is open for all kinds of pumps, wind-mills, piping and other articles of hydraulic machinery.

These are in demand, in order not only to supply the crowded cities with much-needed waterworks—all water in Chinese cities being at present delivered by hand—but also for equipment in improved irrigation for the rice fields. Cotton goods of the finer grades, household articles of all kinds, glassware, window glass, wall paper, and plumbing fixtures will find a ready market, as will also farm equipments, such as light-wheeled vehicles and small agricultural implements of all kinds. In these, as in many manufactured articles, American trade has as yet made little or no impression; and yet the American has an acknowledged superiority over any other foreign make.

It is necessary for us also to study the Chinaman himself. The English and American traders make but little attempt to learn

the language, and therefore frequently fail to come into personal contact with the native merchant. They are inclined to leave such negotiations to be conducted through a comprador, a native in the employ of the firm, who makes all the contracts, and who guarantees to his firm all native accounts, receiving a commission for his services. The German, and especially the Japanese merchants, on the other hand, make a great effort to come into direct relations with those with whom they trade.

They are still making use of the comprador system, but within reasonable limits. As to which course is preferable in the long run there can be no question. Our houses should adopt the suggestion made in the report of the Blackburn (England) Chamber of Commerce, "to train in the Chinese spoken language, and mercantile customs, youths selected . . . for their business capacity. Such a system," the report adds, "would give us a hold over foreign trade in China that present methods can never do."

KNOWLEDGE OF CHINESE LANGUAGE NECESSARY.

Finally to be considered there is the official representative of the United States, the consul. It is bad enough, as our practice is, to send consuls to France, or Germany, or Italy, who are unacquainted with the language of the country. But how much worse to send to China, the nation most difficult of all to come into relations with representatives without any idea, not only of the language, but of the customs and the idiosyncracies of the people.

The British government long ago established a separate consular service for the East, entirely distinct from that elsewhere, so that a man once in the China service stays there and is not likely to be transferred to a European or American post. Secretary Hay has lately made a start toward this end by proposing to establish a school at Pekin. If the idea is not carried out now, circumstances will compel its adoption later.

It is a singular and interesting circumstance that the world's progress has always been from the rising to the setting sun, *ex oriente lux*. Now, after a lapse of five thousand years, the youngest of the great nations is preparing to pass on, or rather to return,

this light to the oldest, whence it started in its circumorben journey. Whether the latter, receiving back the flame, will add something to its brightness, as each previous nation has done, and start it moving once more westward, and so begin a new and still higher circle of development for the world, is one of those interesting questions that only a generation far in the future will be able to answer. We of to-day are concerned not with what China will do eventually with progress, but with what we ourselves can and should do with it now.

Leading papers in Europe are calling attention to three remarkable predictions which were made years ago in regard to the present occurrences in China.

One is found in the "Tui Pei Tu," a book written during the fourteenth century and esteemed so dangerous a work that not a printed copy can be procured now, and even Europeans who have owned it have been known to burn it rather than run the risk of being found with it in their possession. According to the London Spectator, there is in this book a distinct prophecy that in the new year beginning for China on January 22, 1898, China is to be partitioned among five peoples, and that, as a result, great woe will come upon the Empire.

WHAT THE CHINESE SAY.

"In their pigeon English," comments the Spectator, "Chinamen are now saying: 'Russia have top side and French he watchee more Tonquin side. Now, German he take Chou Chou Bay. Melican man and English must want something.' If for Melican man we read Japanese man, and prophecy looks like coming true, and the fact of its diffusion may help toward its realization."

The second prediction is in the Museum at Toulouse, being a translation of a Chinese document, dated July, 1851 ,which was widely distributed during that month throughout Shanghai, and the surrounding country. It is a violent diatribe against the French and English, who had settled themselves upon Chinese soil, and reads as follows: "You are beasts. We can only deal with you in one way, and that is by massacring all of you. Your crimes cry

out to heaven, wherefore heaven is angry and has ordered us to destroy you with the artillery of the gods.

"As soon as the wrath of the people bursts forth spontaneously you will be struck down; you will be choked to death, and of you there will remain but fragments. We will fix the day of a general massacre, but no foreigner will be able to learn when it is to take place."

A CHINESE GENERAL'S PREDICTION.

The third prediction was made in Paris on June 13, 1880, the prophet being General Tscheng-ki-Tong, one of the most brilliant representatives of young China, and one of the most trusted lieutenants of Li-Hung Chang. He had been invited to deliver an address at the "Cercle Saint-Simon," and his speech struck awe into the fashionable and cultured Parisians who heard him, since, though couched in courtly language, it was virtually a challenge of the yellow race to the white.

Gentle, yet sarcastic, were the speaker's first words. He eulogized the Parisians as the most cultured people on earth. He begged his refined audience not to think too lightly of him on account of his barbaric costume, his yellow skin, his almond eyes and his pigtail.

He lauded Parisian tailors, Parisian cooks, Parisian theaters to the skies, and as for Parisian women, he vowed that Mandarins would be only too happy to lie forever at their feet, even though these feet were not quite as small as those of the beauties in their own country. Very flattering was all this, and the cultured, fin-de-siecle audience was fast becoming enraptured when suddenly General Tscheng-ki-Tong's tone changed. He became ironical; he told the Parisians before him that he did not consider them by any means faultless, and that in his eyes their civilization was a cloak of vanity, frivolity, and corruption. Then he electrified them with these strange words:

"You do not know China; the country is too large. We ourselves born in China, do not know it. Europe, which does not know everything, which specially knows very little about China,

makes a sad blunder when it speaks of the Celestial Empire as a 'regligible quantity' in the world's affairs."

Patience—infinite patience, is needed in dealing with the Orient and its peoples. If ever there was a time when what Christ has taught was needed to be practiced by the West it is now. The West can afford, in every particular to be the companion, friend and counsellor of the oldest and in many respects the most wonderful nation the world has ever known. If we have much to teach, these pages may reveal that there is something which we have to learn from it.

"We build in our characters," wrote Confucius, "to lift up always."

This may well be the motto of the West in its relations with the East.

GLOSSARY AND KEY OF CHINESE TERMS.

BUDDHA'S HORSE—The stag of Tibet.
CHEW—The circles of a province.
COMPRADORES—Chinese agents of European firms.
CHUNG-KWO—Local name of China, meaning "Middle Kingdom."
CHONGLONG—Beggars of Tibet.
CORLO—Prayer mill used in Tibet.
CHU-KIANG—Local name applied to the Pearl River.
CHUEN—A ship.
CHAOU—A million.
DZONGPON—A Governor of Tibet.
DUNGAN—Mongolian name for outcasts or loafers.
ERLITZA—Name applied to the offspring of Chinese fathers and Mongol mothers.
FU-KIAO—The Buddhism of China.
FENG-SHUE—The spirits of wind and water.
FU—The department of a province.
FO—Prosperity.
FUTAI—General of an army.
GONPA—A minister.
GARPON A business agent of a minister.
GOL—Mongolian word for river.
GOBI—Sandy desert.
HIEN—The districts of a province.
HOA-HWOI—Workers of embroidery.
HOA-KWO—Local name of China, meaning "Flowery Land."
HUEN—Meaning the soul.
HWEI-HWEI—Name applied to the Chinese Mohammedans collectively.
HUI—Societies.
HOANG-TU—Yellow earth.
HOK—Study.
HEA—Beneath.
HWANG—Emperor.
JADE—A tough, compact stone.
JIN—A man.
JIH—The sun.
KUAFUNG—Dust storms.
KWANG-FU—Local name for Mandarin.
KOSHUN—The Tangut name for banner.
KUI-FENG—Cyclone wind—typhoon.
KAOLIANG—Millet.
KWAN-HOA—Language of the Mandarins.
KIAO—Chinese word applied to instruction, religion and study.
KINGPAO—Pekin Gazette.
KOW—The mouth.
KEEN—To see or perceive.
KAN—A root.
KAI—One hundred million.
KEW—Nine.
KUNG—Male—word means noble.
LA—Mountain pass—a Tibetan word.
LAMA—A Tibetan priest. Word means unsurpassed.
LASSA—Capital of Tibet, means throne of God.
LAGOMYS—A species of marmot.
LI—The Chinese mile. Has no fixed length.
LIKIN—Imperial tax on produce.
LIANG—The Chinese word for tael, a coin.
LEHTZE KIN—Name given the Jews by the Chinese; means "Cutters of Veins."
LO—Delight.
LUH—Six
MAN OF SOLITUDE—A title of the Emperor.
MUNOS—A sorcerer of Tibet.
MANEH—A retaining wall.
MANSARAUR—The lake formed by the breath of Brahma.
MA—A horse.
MING—Brightness.
MUH—A tree.
MOO—Mother.
NASHA—An intoxicating mixture of hemp and tobacco.

NEU—A woman.
OROTHA—Gingseng—meaning "First of Plants."
POTALA—The palace of the Tibetan pope at Lassa.
PULU—A stout woolen fabric woven for priests.
PAO-FENG—Fiery wind—typhoon.
PA—Eight.
PIH—A hundred.
RAVENS—The bird called by the Chinese the "Sepulchers of the Mongols.
RED CAPS—Religious sect of Tibet.
SON OF HEAVEN—Title of the Emperor.
SAMLI—A kind of shad much favored.
SOYA HISPIDA—The yellow pea of China.
SARTHOL—The land of gold of the Indus valley.
SANG—Sheltered pastures.
SHROFF—A Chinese clerk.
SHING—Tone.
SIUTSAI—A rank corresponding with our B.A.
SHANG—Above.
SIN—Sincere.
SHI—An arrow.
SAN—Three.
SZE—Four.
SHIH—Ten.
TIBET—A division of China; means strength or empire.
TU-FAN—Chinese name for the people of Tibet.
TARSUN—Postal stations in Japan.
TIEN—Means heaven.
TI—Means earth.
TA—A pagoda.
TIEN-TSIN—A city; means "The ford of heaven."
TAOISM—One of the religions of China.
TING—A military prefecture.
THOI—Annual feast of the Mongolians.
TATSING-KWO—Official designation of China; means "Great and Pure Empire."
TA-FUNG—Typhoon.
TAO KIAO—Taoism.
TAU-KIN-KEDU—Name given the Jews by the Chinese; means "Extractors of Sinews."
TAU—Rapids.
TAN—Means dawn.
TSAOU—Means herbs.
TSEIH—Seven.
TSEEN—A thousand.
TSZE—A child.
URH—Two.
WINGED GOLD—The paper money of China.
WO—Means I.
WO MUN—Means we.
WAN—Means ten thousand.
WOO—Means five.
YELLOW CAPS—A religious sect of Tibet.
YASSAK—Legal code of the Mongols.
YEN—Means words.
YO—Means music.
YIH—Means to change; also numeral one; with slight change in the manner of writing the character it means one hundred thousand.
ZUNGARIANS—A tribe; means "Tribes of the Left Wing."

CHRONOLOGY OF THE BOXER UPRISING.

For almost a year before the recent developments in China Christendom had been shocked with stories of outrages upon missionaries perpetrated by the Boxers, of the "Society of the Righteous Fist," or of the "Big Sword." Early in the spring of 1900 these stories increased in number and in April and May, 1900, scarce a day passed without rumors from China of repeated atrocities. The Boxer movement spread rapidly until the powers were aroused by the beginning of wholesale slaughter of Christians, native and foreign, and the destruction of churches and missions of all denominations. What follows is a chronology of events since the Boxer agitation became a national political matter in China:

June 3—Complaints of Boxer outrages increase.

June 4—Russia offers to put down Boxer uprising. Many mission stations reported destroyed. Minister Conger sends message to Washington complaining that Pekin government is inactive.

June 5—Admiral Kempff lands marines at Taku and engages Boxers. Boxer movement takes definite shape. Powers interchange opinions.

June 6—Mission at Yan Tin burned and Missionaries Robinson and Norman killed and mutilated.

June 7—Reports from China indicate dangerous increase of Boxer disturbances. Great Britain lands troops at Cheefoo.

June 8—American missionaries in various parts of China ask President McKinley for protection. Chinese foreign office refuses use of railroad to Pekin to foreign troops.

June 9—Boxer disturbances spreading. City of Tung Chow, near Pekin, burned and twenty missionaries killed. China protests against presence of foreign troops.

June 10—Chinese mobs compel all foreigners to seek refuge in the legations, which are surrounded by armed Boxers.

June 11—Chinese Emperor petitions powers to aid him in quelling Boxer uprising. Prince Tuan made minister of foreign affairs.

June 12—Sixteen British marines engage Boxers on road to Pekin; many Chinese killed.

June 15—Dowager forbids foreign troops to enter Pekin. Japanese legation burned and chancellor killed. Four thousand Russian troops landed at Taku.

June 16—Pekin mobs attack foreigners and besiege legations. German minister reported slain at Tien-Tsin.

June 17—Chinese forts at Taku being ordered to surrender to allies, open fire on allied fleet. Russian, British, French, German and Japanese ships reply. Admiral Kempff refuses to join order to surrender or the bombardment. Surrender of the forts. Oregon ordered to Taku. Wild riots in Pekin.

June 19—Six regiments from India ordered to China. One thousand two hundred American troops land at Taku. Dowager Empress calls Li-Hung Chang to Pekin.

June 21—American consulate at Tien-Tsin destroyed. Japan charters fifteen transport ships for troops. Gunboat Monocacy shot through bows by Chinese guns. Allied troops arrive at Taku.

June 22—Admiral Kempff urgently asks for more troops and ships. Ninth United States Infantry sails for Taku.

June 23—Report of three days' bombardment on Tien-Tsin.

June 24—Admiral Remey ordered to China.

June 25—Minister Wu, at Washington, asks for armistice, which is refused.

June 26—Three thousand Japanese troops land at Taku. Li-Hung Chang announces presence of foreign troops in Pekin. Cruiser Brooklyn leaves Manila for Taku. General Chaffee selected to command American troops in China.

June 27—Admiral Seymour's expedition returns to Tien-Tsin. Sixty thousand Boxers surround Pekin.

June 28—Dowager Empress announces burning of the imperial palace. Chinese soldiers captured by Seymour say legations destroyed and ministers killed.

June 29—Admiral Seymour reports defeat of English on march to Pekin, June 13; 62 killed, 312 wounded. Boxers invade Manchuria.

June 30—Battle at Tien-Tsin; 7,000 Chinese slain. British Admiral Seymour wounded. Admiral Kempff reports foreign ministers in Pekin ordered to leave, but refused. Chin Chow attacked by Boxers and mission destroyed. Uprising at New Chwang. Arsenal at Tien-Tsin captured by allies. Southern provinces revolt.

July 1—Murder of Baron Von Ketteler on June 16 verified. Prince Tuan in full control of Pekin. Consul Goodnow at Shanghai urges governments to send aid to Pekin.

July 2—Kaiser announces his intention to lead powers. Message from Attache Bergen of German legation countersigned by Sir Robert Hart: "Situation is desperate. Hasten."

July 3—Admiral Seymour orders all women and children in Tien-Tsin to Taku. Number of Boxers estimated at 200,000. European experts estimate of Chinese army, 500,000. Hospital at Mukden destroyed.

July 4—Report from Shanghai that the foreign diplomats and other foreigners in Pekin —1,000 in all—were massacred June 30. Allied troops in China, 12,000 at Tien-Tsin and 8,000 at Taku.

July 5—United States government agrees to co-operate with powers to restore order in China. Emperor Kwang-Su and Dowager Empress reported poisoned by order of Tuan.

July 6—Japan given free hand to quell disturbances in China. Kaiser Wilhelm offers 1,000 taels for every foreigner saved. Five thousand native Christians massacred in Pekin. Murder of German minister, Baron Von Ketteler, confirmed.

July 7—Courier from Pekin to Shanghai reports two foreign legations standing on July 3. President McKinley orders 6,000 troops to China.

July 8—Chinese lose 1,000 men in battle near Tien-Tsin with Japanese-Russian forces.

July 9—Prince Ching heads counter revolution against Tuan. Chinese attack on Tien-Tsin repulsed. Ninth United States Infantry arrives at Taku. German squadron sails from Kiel.

July 10—Nanking reports Emperor and Empress dead and all the foreigners killed. Secretary Hay demands of Chinese govern-

ment to allow Minister Conger to send message. Chinese troops recapture arsenal at Tien-Tsin. New Chwang sacked and burned by Boxers. Chinese government issues edict denying responsibility for massacre of foreigners.

July 11—Three days' battle reported at Tien-Tsin between 50,000 Boxers and 10,000 allies. Admiral Alexieff, with 1,000 picked men, routs Chinese army by a bayonet attack. Japan sends 63,000 men to China. Director of Telegraphs Sheng says legations were safe July 4.

July 12—Crushing defeat of allies reported from Tien-Tsin. Sir Robert Hart's courier brings message of June 24 to Che Foo: "We are close to the end. Good-by." Boxers raiding Manchuria and Russian-held cities.

July 13—Prince Ching reported slain. London gives up all hope of safety of foreigners in Pekin.

July 14—Chinese continue attacks on allies at Tien-Tsin. Cossacks defeated and killed the Chinese General Kek and 3,000 of his men.

July 15—Admiral Remey reports defeat of the Chinese in two battles on the river between Taku and Tien-Tsin, giving the allies command of the river and protecting their communications.

July 16—Shanghai reports, with circumstantial detail, the massacre of all the foreigners in Pekin on or about June 30. The news was alleged to have been supplied by Sheng, imperial director of posts and telegraphs, to the foreign consuls at Shanghai. The forces of the allies at Tien-Tsin were increased to 28,000 by the arrival of reinforcements.

July 17—London looks for a long war and hears of the rapid widening of the zone of disaffection in China. Intention of the British government to seize Li-Hung Chang as a hostage reported in London.

July 18—Allies rout Chinese at Tien-Tsin, taking possession of the native city, the arsenals and forts. The losses of the allies are reported to be about 800 men killed and wounded. President McKinley decides the situation does not warrant calling special session of Congress. Chinese forces begin an invasion of Man-

churia, Russian territory formerly held by China. Li-Hung Chang sails from Canton for Shanghai, en route to Pekin.

July 19—Jealousy among the powers and the determination of each to protect its own territorial interests in China appear to paralyze plans for joint action against Pekin. Great Britain holds Indian troops at Hong Kong and Berlin reports a new alliance between Germany, Russia and France concerning China.

July 20—Washington reports the United States will oppose partition of China after the settlement of the Boxer troubles.

July 21—Undated dispatch from Minister Conger says: "In British legation under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre." Secretary Long cables Admiral Remey to do all he can to hurry the advance of the allies.

July 22—Secretary Hay addresses a plea to Chinese officials to save legationers in Pekin. Admiral Seymour, British, reports that the Chinese have entirely evacuated Tien-Tsin and vicinity.

July 23—Czar of Russia decrees a state of siege in the provinces of Siberia, Turkestan and Semiretchinsk. Corean and Chinese troops clash on Corean frontier. Consuls at Shanghai decide not to call upon Li-Hung Chang officially, the viceroy having arrived there.

July 24—Sheng, director of telegraphs, reports General Yung Lu is to memorialize the throne to permit him to escort the ministers to Tien-Tsin.

July 25—President McKinley sends an answer to Emperor Kwang Su saying in brief that the only way China could prove her friendly intentions toward the powers was to permit their ministers to communicate freely with their governments, assuring the Emperor of his friendly purposes toward China and intimating that failure to free the ministers could be construed only one way and that the most serious.

July 26—Tak Su, acting viceroy at Canton makes public an imperial decree bidding the viceroys to arm for war with the powers and assuring them there was no way to peace except through war. Li-Hung Chang, at Shanghai, states that the government

is ready at any time to give the ministers safe conduct to Tien-Tsin if the powers will agree to stop the advance upon Pekin.

July 27—Washington officials accept the theory that the ministers in Pekin are held as hostages by the Chinese government. Li-Hung Chang announces that Sir Robert Hart is still alive.

July 28—Li-Hung Chang sends a direct personal cablegram to the Times-Herald, Chicago, and New York Tribune, that the ministers in Pekin are alive and their safety assured. Emperor William addressing his troops departing for China, bids them to spare none, but to so terrify Chinamen that for a thousand years they will not look askance at a German. General Chaffee is talked of for commander-in-chief of the allied forces in the march against Pekin.

July 29—Washington again inclines to the belief that all the ministers in Pekin have been slain. Japanese army of 15,000 lands at Shan-Hai-Kwan, north of Taku, and defeats a Chinese force of 20,000.

July 30—Wave of massacre sweeps through the central and southern provinces and a general rising is predicted in the Yang Tse valley about August 1. A Russian army advancing from the south arrives at a point 150 miles from the Chinese capital after severe fighting.

July 31—Messages from the British, Japanese and German legations in Pekin dated July 22, are received at Tien-Tsin. Minister Macdonald, of Great Britain, reports constant attacks upon the legations by Chinese troops with artillery from June 20 to July 16, on which date an armistice was arranged. Many of the foreigners had been killed and wounded.

Aug. 1—Letters from Minister Conger received at Tien-Tsin, saying all well and safe, with plenty of food, but little ammunition. Mr. Conger states: "If they continue to shell us as they have done we cannot hold out long and a complete massacre will follow." General Chaffee goes to Tien-Tsin and reports probability of immediate advance to Pekin by the allies.

Aug. 2—Dr. G. E. Morrison, correspondent of the London Times in Pekin, sends first direct press message from there, exposing

the duplicity of the Chinese government, which he says issues proclamations in daytime demanding safety for legations and makes attacks on them at night. Allies begin march on Pekin.

Aug. 3—Russian advance guard routs 10,000 Chinese ten miles from Tien-Tsin and takes ten forts. Chinese troops from Yang-Tse valley marching north to strike relief column in flank. Chinese imperial troops advancing to meet relief column wipe out a Christian town near Pekin, killing five foreign priests and 10,000 native Christians.

Aug. 4—Shanghai reports Pekin relief column thirty-five miles from Tien-Tsin. Sixteen hundred Americans take part. Troops following Pei-Ho river using boats to carry supplies and artillery. Viceroy of Nanking declares ministers are held as hostages at Pekin and will be killed if allies march on capital.

Aug. 5—General Chaffee reports that Americans, British and Japanese are in front of relief forces and French and Russians guarding line of communications. Thirty thousand Boxers waiting to give battle to allies.

Aug. 6—Reports from Shanghai that imperial government insists on legationers leaving Pekin for the coast under escort. They refuse, believing that it means death to them. It transpires that on August 1st Secretary Hay cabled to Li-Hung Chang refusing to enter into negotiations until the ministers are safe and notified him that the United States would hold the Chinese government strictly to an accounting if any harm befell them.

Aug. 7—Admiral Remey reports upon an engagement between Boxes and 16,000 allies on morning of fifth at Pei Tsang. Allied loss in killed and wounded 1,200; Chinese retreating.

Aug. 8—Minister Conger cables: "Rifle firing upon us daily by imperial troops. Have abundant food."

Aug. 9—German Field Marshal Count von Waldersee appointed commander-in-chief of the allied forces. President McKinley sends note through Minister Wu to Pekin containing final warning notifying imperial government that its troops are expected to protect ministers at all hazards.

Aug. 10—Yang Tsun, an important strategic point between Tien

Tsin and Pekin reported occupied by allied armies after a forced march from Pei Kang. Casualties 800 men. An undated cable message to Paris from French minister in Pekin says there are still living there 800 Christians, including 200 women and children.

Aug. 11—China appoints Li-Hung Chang minister plenipotentiary to arrange terms of peace. Reported that allies number 40,000 men. Minister Conger again communicates with Washington giving word of his absolute refusal to accept Chinese escort out of Pekin.

Aug. 12—Rumor that Russia is acting independently of allies and that M. de Giers, her minister at Pekin, has been given permission to leave under escort. News a great surprise at Washington.

Aug. 13—China makes strong plea for peace to all governments, but her prayers are met by refusal to treat in any way until ministers are safe and in communication with troops.

Aug. 14—General Chaffee and Admiral Remey both cable that allies have reached Ho Si Wu and that the Chinese have fled from that place after firing a few shots.

Aug. 15—Chinese reported concentrating at Hsing Hoh Sien, where fighting is expected. Undated dispatch received from Minister Conger which is said to lay blame for massacres at door of Chinese government.

Aug. 16—Sir Chih Chen Lofengluh, the Chinese minister to London, assures the British foreign office that the diplomats in Pekin were safe August 13th. Nevertheless a news agency dispatch from Shanghai says the attacks on the legations were resumed August 7th, and under date of August 9th, M. Pichon, the French minister, tells of their being under fire of imperial troops and that they were at the time reduced to siege rations.

Aug. 17—Rescue of foreigners by allied troops in Pekin is announced.

Aug. 18—Washington receives the following cablegram from Admiral Remey: "Taku, Aug. 17—Pekin was captured on Aug. 15th. Foreign legations are safe." The way into Pekin was forced by American, English, Japanese and Russian troops

working in harmony. The Empress Dowager and Emperor are supposed to have been fugitives from Pekin since Aug. 9th.

Aug. 19—3,000 British-Indian forces are landed at Shanghai. President McKinley awaiting word from Minister Conger and General Chaffee in regard to the situation before determining the future policy of the United States.

Aug. 20—Admiral Remey cables the following to Washington: "Chee Foo (no date)—Bureau of Navigation, Washington, Taku, 18th—Telegraph line to Pekin interrupted. Information, Japanese sources, Empress Dowager detained by Prince Yengedo, inner city, which being bombarded by allies. Chaffee reports entered legation grounds evening 15th. Eight wounded during day's fighting; otherwise all well.

Aug. 21—Li-Hung Chang, acting for the Chinese government, sends a note to the United States and other Powers interested, asking that representatives be appointed to meet with him and negotiate for a cessation of hostilities. United States is disposed to reject the proposition. Nothing will be done until other Powers have been communicated with and concerted action agreed upon.

Aug. 22—Official Chinese dispatches announce that the Empress Dowager has fled from Pekin westward carrying with her immense treasures. United States will refuse Li-Hung Chang's petition for the appointment of a peace commissioner unless the Allies are permitted to remove the legationers from Pekin to a place of safety. General Chaffee reports American losses during fighting at Pekin August 14th and 15th as seven killed and thirty-one wounded. Count von Waldersee, the German selected as commander-in-chief of the Allied forces, sails from Naples, Italy, for China. Captain Henry J. Reilly, Battery F, United States Artillery, reported killed in attack on Pekin.

Aug. 25—Washington received the following message from Consul Johnson: "Amoy, Aug. 23—State Department, Washington—Serious outbreaks here. Many buildings burned and destroyed by armed mobs. Foreigners in great danger and American property looted. Japanese war vessel has landed marines to protect

foreigners. American naval vessel should be sent at once." Natives reported leaving Pekin.

Aug. 28—Paris receives dispatch from St. Petersburg announcing rumor that the Russian government has received dispatch asserting that after fierce battle inside Pekin the Allies retreated, losing 1,800 men, mostly Russians.

Sept. 2—Reports from St. Petersburg state that the Czar has ordered General Linevitch, the entire Russian forces and M. de Giers and the legation staff to leave Pekin and go to Tien-Tsin. United States wires General Chaffee to have his troops in Pekin ready to move on short notice.

Sept. 3—Washington orders the 5,000 American troops to be divided between Pekin and Tien-Tsin and Taku for the winter. Abundant supplies are constantly arriving in China.

Sept. 6—London receives a dispatch from Sir Alfred Gaselee stating that the situation in Pekin was unchanged on August 29. The German cruiser Schwalbe has gone to Amoy.

Sept. 13—Russia and France officially informed the United States of their intention to withdraw their troops and Ministers from Pekin to Tien-Tsin.

Sept. 19—Count von Waldersee, commander-in-chief of the Allied troops in China, arrived at Hong Kong. In a note to the Powers, Germany demanded the punishment of Chinese responsible for outrages as a preliminary to peace negotiations.

Sept. 20—Russia modified its proposal for withdrawal from Pekin by consenting to retain a detachment in the capital.

Sept. 21—After suffering heavy loss, the Allied forces in China captured the Pei-Tang and Lu-Tai forts. Tu-Liu, a Boxer headquarters east of Tien-Tsin, was destroyed.

Sept. 29—In answer to the Powers' inquiries the United States government made plain her policy in China, rejecting Germany's proposal as to punishing Chinese leaders, and declaring her purpose to withdraw most of her troops at once.

Oct. 1—General Chaffee received orders for the withdrawal of American troops from China at once.

Oct. 3—Replying to the Chinese rulers' message of regret at Baron

Von Ketteler's death, Emperor William of Germany sharply demanded that the guilty officials be punished.

Oct. 11—In fear of serious outbreaks in Southern China, Hong Kong authorities summoned ten thousand India troops. American war ships were held ready at Shanghai for prompt action.

Oct. 12—Three of the Great Powers are for peace in China. They oppose any declaration of war. Germany urges war. The United States, England and France oppose.

Oct. 14—Li Hung Chang returns to Pekin for the first time since the massacres.

Oct. 19—China asks the United States to bring peace about.

Oct. 21—America's plan for peace accepted by England and other foreign Powers China not to be dismembered, a distinct triumph for American diplomacy.

Oct. 28—Germany still tries to precipitate war in China; opposed by Russia and England.

Nov. 1—Several of the ringleaders of the Boxers beheaded by order of the foreign Powers; others commit suicide.

Nov. 5—The foreign Powers demand $100,000,000 indemnity from China for the Boxer outrages.

Nov. 11—Japan fears Russia's influence over China and prepares for war.

Nov. 15—Germany renews efforts to partition China, England opposes.

Nov. 17—China offers to surrender Manchuria to Russia.

Nov. 20—United States demands fair treatment of China by all the Powers.

Nov. 21—Returning missionaries confirm stories of the frightful manner in which the Boxers killed white women. The missionaries demand punishment for the offenders.

Nov. 23—Minister Conger favors the execution of Chinese leaders, thus being directly in conflict with the administration. Germany renews suggestion of execution before continuing negotiations.

Nov. 28—Through the general assent of European Powers to America's plea for less severe terms for China, Germany will apparently be isolated and is expected to yield.